The CHRISTIAN CENTURY

Published Weekly

LIBRARY
JAN 4 1939
DARTMOUTH COLLEGE

The University Christian Mission

By E. Stanley Jones

Arming Japan

An Editorial

Science and the Liquor Question

By J. Maurice Trimmer

Federal Aid for Education

An Editorial

JANUARY SURVEY OF BOOKS

15 Cents a Copy • January 4, 1939 • Four Dollars a Year

In This Issue

E. Stanley Jones
has just returned to India after several months spent with the University Preaching Mission.

Gordon M. Ridenour
is principal of Horseheads Union School, Horseheads, N. Y.

J. Maurice Trimmer
is minister of the Baptist Church, Salem, Va., and a staff correspondent of The Christian Century.

Boris Erich Nelson
is a resident of Brooklyn, N. Y.

James Daniel Martin
is minister of the Presbyterian Church, Lebanon, Ind.

Phillips Bradley
is professor of political science in Queens College, Long Island, N. Y.

Edwin T. Buehrer
is minister of the Fellowship Church, Orono, Me.

Harris Franklin Rall
is professor of systematic theology at Garrett Biblical Institute.

Buell G. Gallagher
is president of Talladega College, in Alabama.

Blanche Carrier
is professor of religious education at Northwestern University.

Kenneth Irving Brown
is president of Hiram College, in Ohio.

Arthur E. Holt
is professor of social ethics at Chicago Theological Seminary.

Dorothy Walton Binder
is a resident of Highland Park, Ill.

Hobart D. McKeehan
is minister of the Abbey Reformed Church, Huntingdon, Pa.

Edwin E. Aubrey
is professor of theology in the divinity school of the University of Chicago.

A. Campbell Garnett
is professor of philosophy at the University of Wisconsin.

The Christian Century

January 4, 1939

Charles Clayton Morrison, *Editor*
Paul Hutchinson, *Managing Editor*
Winfred Ernest Garrison, *Literary Editor*

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1939 in the United States All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

SEP 28 1939
435396

Contents

Editorial
- Editorial Paragraphs 3
- Arming Japan 6
- Federal Aid for Education 7

Quintus Quiz: Learning by Heart 9

Contributed Articles
- The University Christian Mission, by E. Stanley Jones 10
- Thirty Years in a Baptist Church, by Gordon M. Ridenour 12
- Science and the Liquor Question, by J. Maurice Trimmer 14

January Survey of Books
- Life of Christ, by Hall Caine 17
- Guns or Butter, by R. H. Bruce Lockhart 17
- Write Your Own Ten Commandments, by Bernard E. Meland 18
- The Case for Democracy, by Ordway Tead 18
- Labor Fact Book IV, by Labor Research Association 19
- Doctrines of the Creed, by Oliver Chase Quick 19
- Behind the Ballots, by James A. Farley 20
- Symbolism and Belief, by Edwyn R. Bevan 21
- Southern Negroes 1861-1865, by Bell I. Wiley 21
- Understanding Youth, by Roy Burkhart 22
- Philanthropic Foundations and Higher Education, by Ernest V. Hollis 22
- Common Sense in Idealism, by H. Rutzebeck 23
- Character, Growth, Education, by Fritz Kunkel 23
- Can Human Nature Be Improved? by F. E. England 24
- The Indwelling God, by E. C. Dewick 24
- Reality, by Paul Weiss 25
- Books in Brief 25
- Books Received 26

Correspondence 27

News of the Christian World 29

The New Films 38

Calendar of Coming Events

Jan. 1-8. Ninth National Convention, Evangelists and Christian Workers, Lincoln Auditorium, Syracuse, N. Y.
Jan. 6-8. Fifth National Congress, American League for Peace and Democracy, Washington, D. C.
Jan. 7-10. Home Missions Councils, Baltimore, Md.
Jan. 8. Chicago Sunday Forum, Thorne Hall; Max Lerner, speaker.
Jan. 8. Community Church of Boston, Symphony Hall; Rabbi Edward L. Israel, speaker.
Jan. 8. Ford Hall Forum, Boston; Prince and Princess Hubertus zu Löwenstein, speakers.
Jan. 11. Ford Hall Forum, Boston; Stefan Zweig, speaker.
Jan. 15. Chicago Sunday Forum, Thorne Hall; Maurice Hindus, speaker.
Jan. 15. Community Church of Boston, Symphony Hall; Roger Baldwin, speaker.
Jan. 15. Ford Hall Forum, Boston; David Seabury, speaker.
Jan. 15-20. Religion in Life Week, Ohio State University, Columbus.
Jan. 18-20. Baptist State Convention, West Palm Beach, Fla.
Jan. 21-25. Cause and Cure of War Conference, Washington, D. C.
Jan. 22. Chicago Sunday Forum, Thorne Hall; Julius Bryan, speaker.
Jan. 22. Ford Hall Forum, Boston; Jim Tully, speaker.
Jan. 24. Joint Commission on Unification, Methodist Episcopal Church and Methodist Episcopal Church, South, Jackson, Miss.
Jan. 28, 29. Unitarian Southwest Regional Conference, Dallas, Tex.
Jan. 29. Chicago Sunday Forum, Thorne Hall; Philip F. La Follette, speaker.
Jan. 29. Ford Hall Forum, Boston; Denis Conan Doyle, speaker.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Memorial Hall, Columbus.
Jan. 30-Feb. 3. Eighth Annual Minister's Week, Chicago Theological Seminary, Chicago.
Jan. 31-Feb. 10. Carew Lectures, Hartford Seminary, Hartford, Conn., Prof. Herbert G. May, speaker.
Feb. 2-10. Religious Emphasis Week, University of Denver, Denver.
Feb. 5. Chicago Sunday Forum, Thorne Hall; Harry A. Overstreet, speaker.
Feb. 5. Ford Hall Forum, Boston; Kovoor T. Behanan, speaker.
Feb. 6-14. International Council of Religious Education, Chicago.
Feb. 7-9. Colorado Council of Churches, Denver.
Feb. 12. Chicago Sunday Forum, Thorne Hall; Abram Leon Sachar, speaker.
Feb. 12. Ford Hall Forum, Boston; Dr. Horace A. Kallen and Scott Nearing debate.
Feb. 12, 13. Annual Meeting, Church League for Industrial Democracy, Boston.
Feb. 13-15. Minnesota State Pastors' Conference, St. Paul.
Feb. 19. Ford Hall Forum, Boston; S. K. Ratcliffe, speaker.
Feb. 21-23. Earl Lectures, Pacific School of Religion, Berkeley, Cal.
Feb. 26. Ford Hall Forum, Boston; Senator Robert M. La Follette, speaker.
Feb. 26, 27. Post Madras Conference, Chicago Temple, Chicago.
Feb. 28, Mar. 1. World Alliance, Presbyterian and Reformed Churches, Western Section, Western Theological Seminary, Pittsburgh, Pa.
Mar. 5. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Mar. 8. Ford Hall Forum, Boston; Thomas Mann, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JANUARY 4, 1939 NUMBER 1

EDITORIAL

EXCEPT for the handful of Americans who may wish to see one side or the other in the Spanish civil war starved into submission, there will be joy generally throughout the nation that a way has been found to send surplus wheat to that war-torn country. The plan announced by the state department is very simple. Wheat will be purchased at the market rate by the Surplus Commodities Corporation and turned over to the Red Cross. The Red Cross will have it processed and transported to Spain in unused cargo space of ships belonging to the Maritime Commission. There it will be distributed to needy civilians on both sides by the American Friends Service Committee. The only cost will be for milling and transportation, which will come to about a dollar a barrel of flour. The SCC is ready to provide the Red Cross with as much as 500,000 bushels of wheat, or about 100,000 barrels of flour, a month for six months. Because of the situation, more flour will be distributed in loyalist territory, but there is no partisan purpose involved. Other nations have been invited by the American government to make similar gifts. The likelihood of a favorable response is reported to be small. At any rate, the United States is doing what it can to keep innocent noncombatants from starving. When funds are asked to pay processing and transportation charges for the Red Cross, they should be immediately forthcoming.

American Wheat For Spain

American Opinion Angers Nazis

NOTHING is gained by gratuitously insulting any government, even the worst, but it helps to keep the record straight and to clear the air of diplomatic fog when a high official speaks the unflattering truth about a state that is making itself a stench in the nostrils of the world. Mr. Ickes did that when he criticized Americans who "accept a decoration at the hand of a brutal dictator who, with that same hand, is robbing and torturing thousands of fellow human beings." The German press took enough time out from its constant and officially inspired defamation of America to protest bitterly against these words, and the German chargé d'affaires in Washington called at the state department to ask an official retraction. He did not get it. Mr. Welles, acting for Secretary Hull, rather bluntly told his visitor that Secretary Ickes had correctly interpreted the American mind, which is "shocked and confounded" by the policies of his government, and added that complaint about such utterances came with singularly bad grace from a government whose rigidly controlled press is constantly saying much worse things about us. The latter part of this answer, with its *tu quoque,* voiced the reaction of the "natural man," but would not have been in itself a very good answer. We are not claiming license to be as ill-mannered toward others as they may be toward us. But the first part was relevant and righteous. In terms as clear as possible and as courteous as the subject matter permits, Germany ought to be told that both the American government and the American people consider her conduct outrageous. If that means breaking off diplomatic relations, so be it. It need not mean that. Diplomatic relations do not necessarily imply mutual esteem or confidence. If they did, relations would already be broken off, for these conditions do not exist.

A.M.A. Indicted for Restraint of Trade

THE THREATENED indictment of the American Medical Association has become a fact. With the association are named its principal officers, the editor of its *Journal,* and the Medical Society of the District of Columbia. The charge is a combination in restraint of trade, in violation of the Sherman antitrust act. The case arose, as readers will remember, from the alleged boycotting of physicians who render service through a cooperative health association composed of federal employees. This is going to be an interesting case, when and if it comes to trial. It will bring into the daylight the whole matter of voluntary associations which, for a fixed fee, provide medical care and hospitalization for their members. Scores of such associations exist. The attitude of

the medical societies toward them has varied. In general, they have favored health insurance plans which give the insured the money with which to pay doctors' bills and hospital bills, and have opposed those which furnish service. The foremost item in their argument is the sacred right of the patient to select his own physician and the importance of keeping both the professional and the financial relations between doctor and patient direct and intimate. But whether this is important enough to the doctors to justify medical associations in maintaining these "rights" even for patients who prefer the right to have medical service at a price they can afford to pay, and for physicians who would rather get a living salary from an association than inadequate fees from unopulent or infrequent patients, and to do it by methods having every essential characteristic of a boycott, is what the court will have to decide. It is to be hoped that those who discuss the question pro and con will not be so thoughtless as to bring into the argument those familiar phrases about "turning medicine over to politics" and "making doctors into politicians." These should at least be reserved for the discussion of the pending plan for governmental "socialized medicine." They have little enough to do even with that, and nothing at all with this.

Duchess of Atholl Loses Fight Against Chamberlain

IT WAS only the voice of a single district in a by-election, but within those limits the defeat of the Duchess of Atholl was a victory for Mr. Chamberlain and an indication that he still has popular support. The duchess had resigned her seat in the House of Commons in protest against the appeasement policy, and especially against the Munich pact, and had gone before the electorate as an independent. Her reelection would have meant a rebuke for the government's foreign policy. But she lost—by rather a narrow margin, to be sure, but a sufficient one to make the difference between victory and defeat. If this straw shows anything of the wind's direction and velocity, it shows that the resultant of the conflicting currents of opinion is at least a breeze strong enough to fill the government's sails. This contradicts the impression, which had been gaining force, that when the immediate fear of war had subsided there had been a popular revulsion against the rather ignominious means by which the danger had been averted, and perhaps a rising suspicion that the danger never was as serious as it had been made to appear. It may, in the first place, be doubted whether the British people have been to any great degree relieved of the fear of war. There is ample collateral evidence to show that, while they appreciate a postponement—"if it hadn't been for Chamberlain, we would be in it now"—they fully expect the late crisis to be followed by another, and they can think of no one they would rather trust to stave it off again than the man who staved it off before. People in that state of mind will back the government, whether they like it or not. And even those who are most critical of the policy of appeasement may be finding their resentment mollified by certain signs that this policy will not be continued indefinitely. Mr. Chamberlain and members of his cabinet have been speaking more boldly. Perhaps his spring visit to Rome will be something strikingly different from his pilgrimage to the Canossa at Munich. It might be a showdown instead of a backdown. If another policy than appeasement is to be adopted, why not—they may well ask—trust the man who honestly wanted peace enough to humble himself to get it and who knows appeasement will not work because he has himself tried it?

The Declaration of Lima Declares Nothing

AFTER almost two weeks of feverish negotiation the delegates to the Pan-American Conference on December 22 finally adopted a "Declaration of Lima." Students of the document will find themselves bewildered by attempts to discover what it declares. Aside from certain high sounding language about the determination of the nations represented at Lima to "maintain and defend" their "continental solidarity" against "all foreign intervention or activities that may threaten," there is nothing whatever in the way of definite commitments. Even the vague provisions for consultation among foreign ministers are offset by a reminder that "it is understood that the governments of the American republics will act independently in their individual capacities." The truth seems to be that the conference was determined not to adopt any declaration which could later be interpreted as forming even a semi-organized league of American states under the leadership of the United States. President Roosevelt's hints at the need for greater unity of military action to ward off any possibility of invasion from fascist Europe or Asia apparently had the effect of scaring off the Latin republics so that they were unwilling to make any hard-and-fast promises of any kind. The meaningless formula at last adopted was submitted by Argentina, but it varied only in wording and not in intent from the equally meaningless formula which had emerged from the general committee sessions. It looks as though the conference will adjourn leaving the situation in this hemisphere exactly where it was before the Lima meeting. The Latin American delegates will go home glad that they have given no new pledges to the colossus of the north. The delegates from the United States will come home relying on the Monroe Doctrine to keep European and Asiatic fingers out of the American pie.

Hutchins Resigns from Stock Exchange Board

FOUR MONTHS ago Wall Street signalized the great conversion which it is supposed to have experienced since Richard Whitney went to Sing Sing by electing a new board of governors for the stock exchange. Among the thirty-two members, three were chosen to represent the general public. Of the three, one was the president of the University of Chicago, Dr. Robert M. Hutchins. On December 15, after serving only three months, Dr. Hutchins resigned. The reason for his resignation deserves attention. Apparently, Dr. Hutchins became convinced that

the stock exchange is no more ready to make its much advertised "self-regulation" apply to the big shots in Wall Street than it was during the days when Mr. Whitney was riding high. The issue between Dr. Hutchins and the other members of the new stock exchange board came to a head with the report on the Whitney defalcations issued by the SEC. This report showed that, during the four months preceding his fall, Mr. Whitney borrowed more than $27,000,000. At the time, and indeed for some time before that, important insiders knew of the criminal conduct resorted to by the former president of the exchange to keep his firm and himself afloat. On December 14 the stock exchange board voted to drop the whole matter. Dr. Hutchins alone voted, as a minority of one, to "institute proceedings in which the responsibility of those members" who had known about Whitney and kept their mouths shut "may be finally disposed of." Whereupon Dr. Hutchins resigned. In other words, the university president was evidently convinced that because the trail had led into the offices of partners in the firm of J. P. Morgan and Company, the stock exchange was no longer willing to pursue it. Such timidity, he evidently believed, cast doubt on the ability or the willingness of the exchange to police its operations, just as soon as any of the big fellows became involved. The board voted overwhelmingly against Dr. Hutchins, but the country at large will range itself overwhelmingly on his side. To most citizens the episode will supply proof that still further drastic public regulation of Wall Street is badly needed.

Italy Renounces Treaty Of 1935 with France

ITALY'S renunciation of the Franco-Italian accord of 1935 may be considered as clearing the diplomatic decks for action with a view to gaining at least some of the objectives that thus far have been defined only by popular clamor and journalistic fervor—Savoy, Nice, Corsica, Tunisia, to put them in the ascending order of their possible attainment. The pact of 1935, which amplified and extended one of 1896, touches only the last of these items, Tunisia. Under it, Italy gained concessions in other parts of Africa. Some of these, like the shares in the Jibuti-Addis Ababa railroad, she has already cashed in; others she has certainly no intention of relinquishing. The provisions relating to Tunisia had to do especially with the status and national rights of Italians in that colony. Besides implying the ratification of the French claim to Tunisia and rectifying the boundary between French Tunisia and Italian Lybia, this 1935 instrument had a distinct tilt toward the French interest, especially in that it gave children born of Italian parents after 1945 the option of taking French citizenship and that it provided for increasing French control over all internal affairs after that date. The most comforting hypothesis is that the recent Italian action finds its motive in apprehension of unfavorable developments after 1945 rather than in any intention of making an immediate claim for possession. European domination in Tunisia has a long and complicated history. France has taken the lead, but Italy is as much a party as any other European power to the evolution and confirmation of the present setup. Italy's participation in the process of handing over Tunisia to France is almost as old as Italian national existence, and much older than the fascist state. An Italian claim to Tunisia would be historically absurd—but that does not prove that it will not be made.

The Passing of Helen Gould

TO THE present generation news of the death of Mrs. Finley J. Shepard may mean little. But to those who remember America as it was at about the time of the Spanish war and during the first decade of this century, word that Helen Gould has died will bring a stir of reminiscent sentiment. For there were ten or fifteen years in American history when Helen Gould represented the perfect symbol of that Lady Bountiful who was regarded as the finest flowering of womanhood. Perhaps she gained in public esteem because of the contrast between her character and that of her father. Among all the "robber barons" of the 'seventies and 'eighties, Jay Gould was probably the unloveliest. He possessed not even the unctuous hypocrisy of a Daniel Drew to add flavor to his skullduggery. Whereas Helen Gould was all that her father was not. Deeply religious, stirred with a sense of responsibility for those in less fortunate circumstances, generous, retiring, hers was a life of unending good works. Long before Mr. Rockefeller hired Ivy Lee to persuade the American public that great wealth, no matter how acquired, might prove a social blessing, Helen Gould by her ceaseless charities was convincing many of her countrymen of the same thing. In her later years, after she had become entangled in the long and bitter litigation over her father's estate that made millionaires out of so many lawyers, she developed a red menace phobia which rendered her an easy mark for many adventurers. There were rumors that the egregious Gaston B. Means (of whose death mention was made in these columns last week) nicked her for something in the neighborhood of a hundred thousand dollars to protect her against anonymous "Agents of Moscow" who wrote threatening letters. And long before that, she had herself discovered that the social problem had grown far beyond the resources of the personal philanthropy which she practiced. She deserves remembrance, however, as a gracious and appealing figure from a bygone day.

One Refugee America Should Welcome

BY ACT of the Maryland legislature every lineal descendent of Lafayette is a citizen of the United States. The fact is often cited to show that republics—or at least this republic—are not as ungrateful as has been charged. But if citizenship is thus automatically conferred on members of the Lafayette family, why should not America be equally generous with the descendents of that other European nobleman who rendered equally important services in the Revolutionary War? Word comes from Rome that, among the German refugees there who

are facing eviction when the new Italian anti-Semitic laws go into effect on March 12, are Hugo Rosenberg, his wife, Anne Maria von Steuben Rosenberg, and their three-year-old son. Herr Rosenberg was a successful textile manufacturer until he was forced to flee from Germany, almost penniless, by the "cold pogrom" conducted against Jews by the nazis. He is a non-Aryan Christian. His wife, a direct descendent of the Baron von Steuben who transformed the ragged Continentals from a rabble into an army, is an Aryan as well as a Christian. The Rosenbergs had just begun to get on their feet in Italy when Mussolini followed Hitler's example in turning Jew-baiter. They have now applied for permission to come to the United States, but under the present quota system it will be forty months before their turn can come. Meanwhile, if they do not leave Italy before March 12 they become liable for deportation or internment. Congress should act in this case without delay. Not only should the doors be opened, but these descendents of von Steuben should be made to feel that this republic genuinely welcomes them to citizenship.

Arming Japan

NOTHING disturbs the conscience of the Christian church in the United States quite so much as the part which this nation is playing in arming Japan. Reflections of this disquiet are constantly appearing in the pages of The Christian Century, but these do not begin to give the full picture of the innumerable gatherings under church auspices in which this issue is being discussed. From coast to coast Christian people are asking how the United States is to escape moral responsibility for the invasion and subjugation of China. Now that missionaries are circulating among these meetings, adding their personal testimony to support the charge that China is being bombed and shelled into submission by the use of war materials supplied from this country, this sense of moral outrage is certain to increase.

Moreover, the drive to take action to cut off war supplies from Japan is rapidly becoming organized. Two or three bodies are now in the field having as their purpose a national campaign to shut off the export of American war materials to Japan and to exclude Japanese imports from the American market. It is rumored that one of these organizations is about to announce that a distinguished former secretary of state has accepted its chairmanship. Encouragement is likely to come from government sources, for Washington is anxious to enlist every possible form of pressure wherewith to threaten Japan with retaliation for her promised closing of the Open Door. The prospect is, therefore, that the demand for action to stop the sale of war materials to Japan will become, within the next few weeks, much more widespread and insistent than it now is.

Yet the very people who are becoming most disturbed at America's share in arming Japan are most insistent that the United States shall not become involved in the war in the Far East. That there is risk in any governmental action imposing sanctions any candid student of international affairs must admit. The American government has always acknowledged the presence of risk in any policy involving embargoes; it is obvious that the more successful the embargo, the more danger there is that a nation caught in a life-and-death struggle may resort to desperate means to break the encircling coils. Such a military expert as Major George Fielding Eliot demonstrates, in his new book, *The Ramparts We Watch,* that should the United States be drawn into a war with Japan, it would take years to fight it to a victorious conclusion, and the cost in lives and money would be enormous. Americans who feel deeply on the arms trade with Japan cannot get this possible bloody eventuality out of their heads, many as are the voices calling on them to disregard it.

In addition, there is widespread reluctance among thoughtful Americans against getting mixed up in the readjustment and policing of the life of Asia that is bound to follow the present war. But should the United States take action which leads to Japan's defeat, an undeniable moral responsibility would then rest upon this country to see that the impoverished and hemmed in Japanese should find adequate opportunities for trade expansion. Yet it is clear that any attempt to secure economic justice for a defeated Japan would involve as great difficulties as an attempt to protect Chinese sovereignty and the China markets from the exactions of a victorious Nippon. Scorn has been heaped on the United States for having failed, after intervening in Europe twenty years ago, to finish what it then started. Intervention in the present struggle for control of eastern Asia would involve even larger future involvements than did European intervention.

In the face of such conflicting interests, when any course must be beset by misgivings, what should the United States do? Should it clamp down a hard-and-fast governmental embargo on all shipments to Japan of materials which might possibly be used to help wage war in China? Should it leave the situation as it now stands? Or should some steps short of an embargo be taken? We find it impossible to reach an answer to these questions which is not open to further discussion, and perhaps to future alteration. But there are certain considerations which we believe should certainly be kept in mind while consideration of American policy is in progress.

For one thing, we believe that there is considerable exaggeration in the picture which is being given the country as to the extent of American participation in the Japanese onslaught on China. It is said that this country has sold Japan during the last year and a half $300,000,000 worth of war materials. It is said that without these materials Japan could not have continued to make war after the first six months of the conflict. It is said that if the export of war materials were now cut off, and if Japan should be deprived of the money which she obtains by selling imports to the United States, she would soon find it impossible to maintain her fighting forces in China.

Both the latter assertions are open to serious question and the first requires explanation. The total value of Japanese imports from the United States in 1936, the last pre-war year, was only $204,000,000. To charge, therefore, that this country has sold Japan $300,000,000 worth

of war materials since the war started is roughly equivalent to including all American exports to that country under the head of war goods. It is of course true that in modern warfare most of the commodities which figure in international trade contribute either directly or indirectly to waging war. But it should be well understood that the present drive to cut off all war trade with Japan is not intended to apply only to munitions, or to automotive supplies, or even to scrap iron. It is intended to take in cotton and food supplies as well. It is of interest to note in the morning paper (under date of December 27) that it is even to be broadened to include a drive for a ban on the export of lumber.

However, let it be supposed that an embargo could be established without rousing the determined opposition of the cotton states, the lumbering states of the Pacific Northwest, and of the other sections whose income would be threatened. Would that stop the war? It is extremely unlikely. There are already indications that Japan could make up any losses in oil supplies from sources in Mexico or the Dutch East Indies. Since the United States and England now refuse to buy from Mexico the oil produced by the wells involved in the current dispute over expropriation, it is but natural that Mexico should turn to other available markets. Indeed, she is bound to do so or see her economic life collapse. Unless other cotton producing countries could be induced to sign a self-denying ordinance, withdrawal of American cotton from the Japanese market would merely turn that market over to Indian or Egyptian or Brazilian sources of supply. As for scrap steel, it must be noted that Japan's purchases have already fallen off to approximately half of what they were a year ago, and that as her military problem in China changes largely from one of conquest to one of occupation her needs for the raw materials from which shells and bombs are made grow much smaller.

With Japan in control of so many sources of raw material in China itself, and with her access to other markets should the American market be closed, it is probable that the time has already passed when an American embargo could seriously embarrass the Japanese army, let alone enforce its withdrawal from China.

But another fact deserves attention. There has been far more of a withdrawal of American war supplies from Japan than the general public appreciates. Since Mr. Hull issued his appeal in June to airplane manufacturers to stop selling to Japan there has been, so far as is known, not a single additional order taken. By November the point had been reached, in the filling of orders taken before the Hull appeal, where not a single license for the export of munitions (including airplanes and airplane parts) to Japan was issued during the month. And American financial pressure has become so severe that during December the correspondent in Shanghai of the *New York Times,* Mr. Hallett Abend, reported that the Japanese army in Manchukuo had been forced to cancel an order for $120,000 worth of American motor trucks because the makers demanded cash payment and the Tokyo government could not provide that much cash.

In point of actual effectiveness, therefore, there seems to be much doubt as to whether an embargo would do much more to defeat Japan than the policy which the government is already following. Certainly if the government should now put into effect the neutrality law, which plainly is designed to operate under such circumstances as obtain in the Far East, that law's absolute prohibition of the export of munitions and loans, together with its imposition of cash-and-carry provisions covering the sale of such other commodities as scrap iron, oil and cotton, would prove definitely embarrassing for the hard-pressed treasury at Tokyo. And enforcement of a general law which stood on the statute books of the United States before the fighting started in China could not be construed by Japan as singling out that nation for attack. The military results from such an extension of the government's present policy would seem to offer hope of being quite as large as, and the political dangers to be much less than, those to be realized from a special embargo against Japan.

Of course, it may be that the principal end being sought is not the defeat of the Japanese army so much as the salving of the American conscience. In that case, however, it seems to us that some such course of action as that outlined by Dr. Henry P. Van Dusen in his article, "Stop Arming Japan!" which appeared in these pages last week, would fit the requirements much better than the imposition of a governmental embargo. We do not believe that it would be easy to carry the Van Dusen program into effect. It would be hard to secure any such complete list of American firms which have catered to Japan's war needs as the Van Dusen plan requires; it would be still harder to enlist American investors to bring pressure on corporations engaged in the export trade. But the Van Dusen campaign, if launched, would at least operate in the realm of conscience. As such, it would be a natural concern of the churches of America. And it would not involve the government in political steps which might have tragic consequences.

Federal Aid for Education

FEDERAL participation in education is a subject which will be demanding very thoughtful consideration by all good citizens very soon after the opening of Congress. Undoubtedly the Harrison-Thomas-Fletcher bill will be reintroduced, either in its original form or with modifications. This measure, based on the recommendations of the President's advisory committee on education, was favorably reported by the Senate committee on education and labor but gained its place on the calendar too late for consideration. It represents a valuable body of research and conclusions produced by a group of disinterested experts who had no political ax to grind, and it is therefore worthy of respectful consideration. Other groups of equally expert educators, including the National Education Association, are convinced that, while the central purpose of the measure is wise and proper, the bill as drawn requires important alterations before its adoption. The Christian Century unhesitatingly associates itself with this latter opinion.

Three questions are inevitably raised by this or any

measure looking toward the participation of the federal government in the educational process. The first has to do with the equalization of educational opportunity by federal subsidies for common schools in those states which are rich in children but poor in taxable property; the second, with the restriction of such subsidies to *public* schools to the exclusion of private and parochial schools; the third, with the possibility of a centralized and bureaucratic control of the content of education throughout the nation.

It is pointed out that annual expenditures for schools range from $19 per pupil in one state to $124 per pupil in another. The consequent difference in equipment, teaching personnel and program is obvious. There was a time when every school district supported its own school. This sounds very democratic. But it was found that there were districts in which it was simply impossible to levy and collect a school tax that would support more than a three-months school, or secure a reasonably well trained teacher, or provide even the most meager minimum of equipment or a building other than a shack or cabin. It became necessary to spread the burden, to make the richer districts carry part of the load for the poorer ones, and the richer counties for the poorer. It has become universal practice for the state to accept some measure of responsibility for an approximate equalization of educational opportunity for all children within the state.

It need scarcely be said that this is a reasonable and inevitable extension of the basic principle of the public school. The whole system of public education rests upon a realization that education is the concern of the community, not merely of the family. The rich and childless have sometimes protested that it was an injustice to tax them for the education of their neighbors' children, but this complaint has become so infrequent and implausible that no one any longer takes the trouble to answer it. The social importance of education has become axiomatic. The community cannot afford to be indifferent to the education of its children, who will presently become its citizens and its rulers.

But what is a community? It is more than a neighborhood. The size of the unit that must be considered as a community depends upon the particular body of facts and the purpose in view. With reference to education, it has long since been agreed that it can be no smaller than the state. The smaller units within the state retain their significance and a measure of their autonomy, while the state maintains standards and provides funds to make it possible to meet them. But must there not also be recognition of a unit larger than the state?

For certain limited purposes, it has long been recognized that the federal government could properly function in education. For example, the Morrill Act of 1862 provided for the establishment in each state and territory of a "college of agriculture and mechanic arts." To the grant of public land originally made for this purpose there was added in 1890 an annual appropriation of federal funds, which was increased by the Nelson Act of 1907. The agricultural interest was not the sole motive of these measures. The purpose, as originally stated, was "to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life," and it was specifically provided that this should be done "without excluding other scientific and classical studies." The institutions thus federally endowed were, to be sure, called "colleges." But, in view of the undeveloped state of secondary education at that time, especially in the west, many of them were for a long time nearer the status of high schools than of colleges, and some of them began a good deal lower than that. That the results of this federal aid have been good, no informed person will deny.

The federal bureau of education, within the department of the interior, besides exercising supervision over the institutions that have just been mentioned to see that the funds were expended in accordance with the law, has served a useful purpose as a coordinator of educational agencies, as a clearing house for plans and ideas, as a collector of statistics, as a guide and stimulus to progress in the whole field. The United States commissioners of education, although political appointees, have been men of recognized standing in the teaching profession and not one of them, so far as can be remembered, has ever been accused, even unjustly, of playing politics.

Although the principle of federal action and appropriation for education has been long established, what has been done is a small matter compared with what is now proposed. The Harrison-Thomas-Fletcher bill provides for distributing to the states annual sums beginning at $40,000,000 and increasing within six years to $140,000,000 for elementary and secondary schools, $2,000,000 increasing to $6,000,000 for the training of teachers, $20,000,000 rising to $30,000,000 (to be matched by state or local funds) for school buildings, $5,000,000 increasing to $15,000,000 for adult education, $2,000,000 rising to $6,000,000 for rural library service, besides smaller sums (but still in the millions) for state departments of education and the U. S. Bureau of Education.

This is a large order. It begins with an appropriation of $72,000,000 for 1939-1940, and reaches $200,000,000 in 1945. Compared with military and naval appropriations, of course it does not seem so appalling. Still, these are not sums to be voted without due deliberation. Commitment to a federal expenditure of more than $800,000,000 over a period of six years is no small matter, even in these lavish days. No provision, of course, is made for raising the money. It is just one of those things to be added to the deficit. But this should not be a deterrent for this bill more than for every other appropriation. This, at least, has a constructive purpose. It is a proposal to do something that badly needs to be done. Educational opportunity ought to be made more nearly equal, and only the federal government can do it.

The second question has to do with the kind of schools that are to be aided. In the forefront of the bill is the statement that it contemplates aid to *public* education. But farther down it slips in the provision that, in auditing the expenditure of federal funds, the commissioner "shall accept the definition of the state as to which schools are public." That clause is an unmistakable invitation to the states to define as "public schools," for the purposes of this act, schools which are not in fact public schools. It is basic to the American public school system that public

money shall be used for the support of no schools other than those which are controlled by public agencies. If the time ever comes when the American people want to change that system and divide the school taxes between public and parochial schools, they should do it with their eyes open and not have that revolutionary change smuggled into their public school system under the disguise of "equalizing educational opportunity."

At present, no state openly supports parochial schools by taxation, but the fight for such support is constantly going on. Minor but not unimportant victories have been won for that cause in several states—free transportation and free textbooks for pupils in parochial schools. The President's advisory committee recommended that certain "social services" be extended, at federal expense, to pupils in "private" (i.e., parochial) schools as well as to those in public schools. Ohio is annually a battleground for state funds for Catholic schools. Last year's bill proposed a bonus for parents whose children attend parochial schools. This is a very live question. It involves the integrity of our public school system. This is not a perfect system, but it is not going to be improved by the surreptitious introduction of radical changes. If the federal government makes an appropriation approaching a billion dollars for "public" schools, it is its right and duty to determine what schools are public, and not to hang up so magnificent a prize for this parochial school campaign.

Is it possible to give federal aid to public education without setting up a centralized and bureaucratic control of the content and methods of education and establishing a regimentation of culture under the control of Washington? Yes, it is possible. But in these days free education is in grave peril. Totalitarianism has seized the educational system of other countries and prostituted it to its own purposes. American education and culture rest under the same threat.

It is a major premise of democracy that culture must be autonomous and that education must be free to determine its own content and completely dissociated from political control. The bill in its present form does not provide the safeguards against this imminent danger which hangs over our democratic system of free education. Too much is left to the discretion of the commissioner. To be free from political and bureaucratic control, all appropriations must be definite as to the amount, the purpose and the recipient. There should be no insuperable difficulty in writing into this or any other federal education bill provisions which will leave the content and the methods of public education in the hands of state and local authorities, as they are now and as they ought to remain. These provisions ought to be so clear that they can be neither mistaken nor evaded, and so emphatic as to show not only that the federal government cannot dominate the schools of the nation under this law but that it does not want to.

The introduction of this measure into the new Congress will be watched with interest. Unless these changes are embodied in it, there will be a chorus of protest sufficient in volume and earnestness, it is to be hoped, to send it back for revision. In that chorus The Christian Century will heartily join. Federal aid to equalize educational opportunity? Yes. Public money for other than public schools? No. Control of the nation's education from a Washington office? Never.

Learning by Heart

EDITOR THE CHRISTIAN CENTURY:

SIR: There are few mortals of whom I am so much in awe as I am of Authorities upon Education. They are stern in the presence of doubt, or even of hesitation. Strong men who have challenged them are known to tremble and take a side road when they are seen afar. Yet I make bold to trespass on their field and say that learning by heart is a necessary part of a liberal education.

"Ah! he says 'liberal,' " comes the answer. "That stamps him. Who has anything to do with a 'liberal' education in these days?" I am compelled to reply, "I do." A liberal education is one which leads a human personality out into its full inheritance in this life and after, into the life of a free man in a free nation. To prepare for such a life it is good to learn by heart some of the great words of the masters.

Do you remember "Ruggles of Red Gap," the picture in which Charles Laughton finds himself among a company of men in the west who begin to ask one another, "What *did* Lincoln say at Gettysburg?" None of them know the words though all are vaguely aware of them. Then Ruggles, who is Charles Laughton, repeats the speech in a noble fashion; and the faces in that saloon grow thoughtful. It is a good thing to be aware of such a speech; excellent to have it at hand, but better still to know it by heart. Somehow the learning of it by rote makes it a part of our spiritual equipment.

When I was a small boy my father invited me, not without a reward, to learn the twelfth chapter of the Epistle to the Romans. Since that time I have never ceased to believe in the inspiration of St. Paul or in the splendor of his ethical teaching. That passage I do not need to read in a book.

The objection to learning formulas by rote is just. Still more just is the objection to learning dates and lists of facts and calling it history. It is not that we should learn by heart, but we should learn the right things and so make them incorporate in our minds.

Two friends of mine were once overtaken by a mist on a mountaintop. They had to spend a night in the cold. To keep themselves from sleep they repeated long passages which they had by heart from Shakespeare and other masters. So the night passed not unhappily.

If I were left upon a desert island and no books had escaped the wreck, I wonder how much of the treasures which I have loved would remain with me. The occasion certainly is highly improbable. But there are other occasions almost daily when it is a fine thing to recite to oneself the undying words in which the spirit of man lives on from age to age.

Ever yours pedagogical,

QUINTUS QUIZ.

The University Christian Mission

By E. Stanley Jones

THE UNIVERSITY Christian Mission projected by the Federal Council of Churches with the collaboration of the Y.M.C.A., the Y.W.C.A. and the Student Volunteer Movement was undertaken with misgivings on the part of many of those most interested. They feared that a positive evangelism projected into the heart of higher education might mess up things so badly that it might result in a reaction against it and close the door for the future. Those fears were in a way justified, for the questions persisted, Did we have the approach to the modern mood? Could we lay hold of its language? Could we be positive without being offensive? Did we have the technique for evangelism in the environment of a state university? Did we have the message that would confront the situation with assurance? And did we have the contagion that would make men want what we presented?

Obviously this was to be different from a series of addresses on religion, for this was understood and announced from the beginning as being directly evangelistic. Moreover, it was not to be a student mission but a university mission, and that included professors. And further, it was not to be on the edges of the university but at the center, under the auspices of the university, sponsored by the schools visited and with the local expenses assumed by them. The Federal Council paid the traveling expenses of the team between university centers. Beyond that there was no financial obligation assumed by anyone.

Skepticism Met

This is important, for one of the questions we had to face was: What is the racket? The American mind is so fed up on beautiful radio programs with a toothpaste announcement at the end that it is suspicious of everything and inwardly waits for the racket to be disclosed. They were suspicious of us in some places. But this mission was not commercialized. There was no racket.

Under the able administrative leadership of Dr. Jesse Bader, the team was brought into a living unity, not as fully as the situation demanded, but still a living unity. I have never worked with a more hard-working, uncomplaining and devoted group of workers, averaging about fifteen in number in each place.

The preparation, carried on for eighteen months, was thorough and the approach was thorough. A week was spent in each university. On Saturday evening there was a retreat with picked students, professors, local workers and our team. We tried to get hold of the local situation, asking the local people to interpret it to us. Sunday morning we were in the local churches; Sunday afternoon a reception, usually given by the president of the university at his home, at which the faculty and some students met the team, with a short talk at the close. Sunday night a mass meeting was held, usually with the president or one of the deans presiding. Monday the routine began with a daily breakfast meeting with picked students and faculty members. Here we gave brief reports of the day before and here we asked students and faculty to give us reactions they had felt and heard. This was frank and sometimes relentless, but exceedingly valuable in keeping us in daily touch with the local reactions by which we were able to judge as to which messages and methods got hold and which did not.

Invited into Classrooms

We were invited into classrooms by professors to give the Christian interpretation of their subjects; in one place, the University of Iowa, we went into 75 classrooms. At noon there was a luncheon for the faculty, or in some places the whole faculty was called together. There were half a dozen afternoon seminars on various phases of the Christian message and life. In the evenings we covered about ten or twelve fraternities and sororities and organized houses, having supper with the students and, after speaking briefly to them, having them ask questions and raise issues. This often carried on until late at night. There was a public meeting every night. During the day personal conferences were arranged with the team members. There were also convocations during the day, in some places each day.

I was privileged to be in the following universities and colleges: the University of Oregon and the State College of Oregon, University of Washington, University of Colorado and the State Teachers College of Colorado, University of Kansas and Kansas State College, University of Iowa, University of Illinois, University of Nebraska, Tuskegee Institute and the Alabama State Normal College for Negroes. Other team members went to the University of Pennsylvania and after the new year will go to thirteen others. Altogether about thirty state universities and colleges will be covered.

A Converter Converted

Obviously one cannot project a positive movement into the center of these critical situations without oneself undergoing change. We held ourselves open to that change. It came in many ways. I came to America to convert and soon found myself converted. First, I was converted to American youth. I expected to find a blasé, fed-up, sophisticated group of young people, but instead I found the finest raw human material that this country has ever produced—frank, upstanding, prepared, but confused, and, when you can get to it, wistful and hungry. They are far finer and more open than the students of ten years ago. But one thing they do not have—they have no cause. They are all dressed up and do not know where to go. Nothing grips them supremely. And the tragedy is that they do not see it.

One youth objected in these words when I said they did not have a cause: "But we do have a cause; we want to succeed." Personal success is the only gripping thing on the campus. And the tragedy is that he thought that a cause. But that confusion has been bequeathed by the

older generation. Personal success in terms of money accumulation and power is the best that an economic and social order such as ours can give to youth. Did anything ever so reveal its own bankruptcy?

Just as I was about to speak to a sorority a sweet young thing turned to me and in earnest tones and solemn said: "These girls are very indifferent to religion. You give them hell. They need it." I did! They seemed to like it. But—and this is the point—I am not sure that this is the generation that altogether needs it. We of the older generation have bequeathed to them a messed-up world and no cause. Perhaps we will all have to repent together as equally guilty and inadequate. But have we a cause? Yes, we have. The Kingdom of God! A totalitarian demand and offer to the whole of life.

What the Missioners Have Learned

But what have we learned in getting that cause into the heart of the state universities?

1. This matter could not be approached denominationally. We could never have been given full sway on state university campuses had we represented single denominations. Only as we came representing the total Christian forces could we make Christianity a vital issue. Evangelism must be lifted out of the suspicion that it is a glorified means of getting members and gaining power on the part of separate denominational churches. Evangelism must be presented collectively in the future.

2. Not what we have accomplished, but what possibilities have been opened up is the main outcome of this mission. The state universities are now open and eager for this and in most cases have then and there urged us to come back. The door is open to win the thinking mind of this country to Christ.

A New Evangelistic Technique

3. We think we have worked out a technique by which a positive evangelism can be presented to universities, and perhaps elsewhere. A lot of the old mass evangelism has been discredited because it embarrassed people publicly and tried to jam them all into one mold. We felt we could keep the positive side and do away with these objectionable features by using the following technique: At the close of an address we would say to an audience that there are possibly four classes: First, there are those who should go quietly home and settle the matter alone with God; it would do no good to try to do anything publicly. But the group that can do this is comparatively small. Second, there are those who cannot do this alone, they must talk with someone in personal conference. We then told them how and when they could see the members of the team personally. Third, there are those who have questions and objections which they must raise before they go on. Fourth, there are those who have no particular questions, but who want to know the steps to finding God, for they want to take them. We asked the last two classes to stay as the rest quietly and quickly left. We told them that we would spend the first part of the after-meeting in answering questions and the last part in telling them the definite steps into finding. This is the natural culmination of a meeting of this kind: questions and committing oneself. It is all without strain. These four classes fairly represent the situation.

In giving everyone a chance to do what he wants to do the response is rather remarkable. We have not given that call to stay behind for an after-meeting in any single instance without its being responded to by from one hundred to two thousand, mostly students. We did not use cards in that after-meeting though some thought we should.

Hot Spots on the Campus

As to any kickback from this method, as far as we were able to gather there was not a single objection raised by faculty or students. They all felt it fair—and necessary.

We feel that this technique might be used in ordinary Sunday church services, for it seems to fit a universal need, combining individual and public evangelism.

4. We felt that in calling it a university mission instead of a student mission we bridged the gap between the two generations. The younger generation resents having something put over on them by an older generation which has scarcely earned the right to do so. But by approaching the issue together we obviated that difficulty. The fact is that the trouble with many students is that often some professor has pulled out foundations without giving anything in return. But this further word must be said: the professors of the state universities are not on the whole a godless bunch; on the contrary many of them are the very salt of the earth, some of the finest Christian men I have ever met.

5. We hunted for hot spots on the campus. We found that war, race, economic injustice, sex, compulsory military training and other things were often mentioned as the hot spots. But in the end we found that there was only one really hot spot—the need of moral and spiritual change, in other words, conversion. This generation of youth is living on leftovers from a previous generation and most of it is thin, precarious and inadequate. They need God for themselves to give basis for personal living, for social change, for morality, and for a meaning to their universe. And if the Christian movement cannot produce this miracle of the changed life then psychiatry will have to attempt it.

"You are right," said a member of the medical faculty of a state university. "If you people cannot produce that change we will have to attempt it, for life demands it." It does.

No Soft-Pedaling Wanted

Said the Honorable Srinivastri Shastri, one of India's leaders, "We always know where Stanley Jones is coming out. If he begins at the binomial theorem he will come out at the place of conversion." Right. I make no apologies, for life comes out at that place. Amid all the changes which have taken place in the mind and spirit of this age there is one underlying need that has not changed—men need conversion. But we now see that that conversion is bigger in its scope than we had dreamed—the individual and society must shift the basis from self-centeredness to God. For conversion is that change, sudden or gradual, by which we pass from the kingdom of self to the Kingdom of God through the grace and power of Christ.

6. The follow-up was carefully gone into for days with the local group. How much permanent effect will be left will be largely determined by the effectiveness of the follow-up.

7. The universities do not want any soft-pedaling of the Christian message, nor any obliqueness in its presentation. The situation has gone beyond that. Rather it reflects the attitude of the non-Christian member of a committee of arrangements in Burma who, when a Christian suggested that I be asked to speak about my travels the first night and then later, if requested, speak on the Christian theme, replied: "No, ask him to speak on some such subject as, 'What I believe and why I believe it.'" That is the modern mood—no evasion, no careful edging up to the problem, but a direct and frontal approach.

It leaves open the greatest door into the greatest field ever presented to the Christian church to enter it with adequacy of message and spirit. We have no illusions about the adequacy of the present mission. No group could have been more self-critical. But one thing has happened: The state universities are now open to a wise, positive evangelism.

Thirty Years in a Baptist Church

By Gordon M. Ridenour

HOMEWARD BOUND after the morning service. All the worshipers had left the church vestibule that Sunday following Christmas except us three —my wife, the young minister and myself. Clad in his doctor of philosophy robe, the Rev. William Buxton—"Bill" or "Doc" to us—looked impressive as he came toward us, hands outstretched to clasp ours.

"Gee, but I'm glad to see you folks again. Home for Christmas, I suppose."

"Yes," answered my wife, "we had to come to hear you preach once more."

"And you did a great job today, Bill," I added.

It wasn't flattery. Bill Buxton had certainly preached a brilliant sermon that morning.

Somewhat nonplussed by our words of praise, he smiled a modest reply to the effect that he was glad we liked the sermon.

"You're giving these folks something to sink their teeth in, Doc, real religion without the excess baggage of theology."

Bill laughed diffidently, then said: "Just a year ago I preached a sermon in this church on 'The Gospel according to Mary' in which I called the Christmas story 'a beautiful apologue.' The congregation took it without batting an eyelash. Perhaps that was due to the fact that I drew social implications from the story of Jesus' birth or—"

"Or perhaps your phraseology baffled your hearers," interrupted my wife.

"No, I think not," replied Doc. "They said they liked the sermon."

"Are the church finances in good shape?" I asked, to give the conversation a new twist.

"Excellent; we will have a substantial balance with which to begin the new year. And we are one hundred dollars over our missionary fund budget," replied Pastor Bill, a note of satisfaction in his voice.

Twelve-ten o'clock by my wrist watch. "We shouldn't detain the minister any longer and, besides, dinner, you know. . . ."

"Good-by. We'll drop in real often."

"Please do. Good-by, folks."

The metamorphosis of a Baptist church—such was the theme of my thoughts during the afternoon. Back through the years I went in memory. . . .

I

1908-1915. The Rev. G. Hector Pryor, Pastor

The faith once delivered to the saints. "The Lord willing, our revival meetings will begin a week from today." "There's Power in the Blood." "That charity ball is the work of the devil." ". . . damnable higher criticism." "Brother Smith, will you lead us in prayer?" Four hundred dollars back on the pastor's salary; must have another Ladies Aid supper. "Quick, let's have another testimony!" ". . . that souls may be saved for the Kingdom." Preach Christ crucified. "Colleges are breeding atheists." "That hymnbook is too modern; buy Gospel Songs Number 3." "My boy, you can't be baptized unless you've been convicted of sin." King's Daughters clear sixty dollars in their booth at the county fair; give it to the church treasury. ". . . got to borrow to pay the interest on the church mortgage."

G. Hector Pryor left the church under a cloud in 1915, being asked to resign. Fifty loyalists followed him into exile. Lack of tact on his part, not his theological views, caused the rupture. As a matter of fact, back in those days there was scarcely one "liberal" on the church membership list.

II

1915-1928. The Rev. John H. Linsley, Pastor

"As Henry Drummond once said . . ." "Twilight and evening bell." ". . . never uses the same words twice in any pastoral prayer." Bible exposition in prayer meetings. *Hymns of the United Church.* "Forgive our feverish ways." ". . . find it difficult to get along with the senior deacon; he's unsympathetic toward the movement." Union Sunday evening services. "God in the budding flower." ". . . fundamentals of Christian experience." "I know he's sound in doctrine but he's too sweet-tempered to be intolerant." "I question the permanency of revival meeting results." Wordsworthian simplicity, sweetness and light, culture without anarchy.

Sweet-tempered and tolerant, John H. Linsley reunited

a membership which had been split into warring factions by his predecessor. More orthodox than liberal in his theology, nevertheless he avoided the use of hackneyed theological terms in his sermons. Under his guidance, almost imperceptibly the church moved away from the extreme right toward the center. After thirteen years of service, the Rev. John H. Linsley resigned to accept the pastorate of a larger church.

III

1928-1935. The Rev. Donald L. Loder, Pastor

"I think we can dramatize that Bible story very nicely." Vested junior and senior choirs. Church building remodeled inside. Wednesday evening prayer meetings become "Church Nights" with refreshments, games, and discussion of religious trends. The Oxford Group movement. A new system of graded lessons for the Sunday school. A teacher training class. B.Y.P.U. changed to Young People's Fellowship, with problems of living discussed. Summer vacation church school. "John, here's Fosdick's *Modern Use of the Bible*. I think you'll like it." "Walter Rauschenbusch, pioneer in the field of social Christianity . . ." "It isn't enough to talk of personal redemption; we must make conditions better." No Sunday evening services. ". . . progressive evolution of man's ideal of his god." "No man has a monopoly on spirituality, not even a fundamentalist." "He's a great organizer, isn't he?" "We never had the church doing so many things at once." Church membership without baptism. ". . . kind of miss the old blood and thunder preaching we used to have years ago, but times have changed, I suppose."

When Loder resigned to step into a better position he was given a grand reception and a number of the venerable saints in Zion who were there that night shed copious tears because he was leaving. During his pastorate, orthodoxy took wings and flew away, but no one seemed to miss it. Church finances were not in good condition due to the building program and the depression.

IV

1935 to date. The Rev. William Buxton, Ph.D.

"Pray for purer hearts and cleaner minds" . . . (congregation prays silently) . . . "for freedom from prejudice . . . for those in sorrow or distress." Universalist minister occupies pulpit in summer time. "Have you accepted Jesus' teachings as the normal way of life? Then I baptize you in the name of the Father, Son, and Holy Ghost." ". . . unequal distribution of wealth." ". . . war-crazed munition makers." "The teachings of Jesus, not about him." ". . . most brilliant preacher we ever had." Book reviews on church fellowship nights. Sunday morning service lasts just one hour; well attended. No need for commercialized suppers; money coming along fine. ". . . and he calls on everybody." "Where Cross the Crowded Ways of Life." "The hope of the world is the liberal." "He is a very spiritually minded man." "Let's emphasize the work of Christ through our missionaries." A church family paper. "They put my name on the Socialist ticket without my consent." ". . . wrong to remain apart, should combine our Protestant churches in this town." Influence of William Adams Brown, Charles W. Gilkey, Henry Sloane Coffin, Edmund B. Chaffee, John Haynes Holmes, Harry Emerson Fosdick. . . .

In twenty-five years, the metamorphosis of a Baptist church from orthodox right to liberal left. In that church today, ax-heads do not float on water. Spirituality is there, but of a type independent of the platitudes of orthodoxy. There is a nice combination of the individual and social gospel in the preaching of "Bill" Buxton. Church finances are better than in many years.

The deaths of the old could not have accounted for the change; many Baptist churches haven't changed in fifty years. A new age may have had something to do with it, but Baptist churches under the leadership of Bible institute ministers are "the same yesterday, today, and forever."

V

Some Sunday morning in the future, "Bill" Buxton will read his pastoral resignation just after preaching a particularly dynamic sermon. The reaction of the congregation to his understandable desire to move upward and onward will be the hush of souls stunned as if by swift-moving tragedy; a hush punctuated by feminine sniffles and much blowing of masculine noses.

Several weeks later the Rev. William Buxton's successor will be preaching his first sermon in that Baptist church. What changes will that ministry register over the one which now moves so smoothly ahead? Will an "unseen force" and the "laws of Nature" supplant God in the new minister's vocabulary? And will he shepherd his flock still farther toward an open avowal of humanism? Will emphasis upon collective social ethics and militant social Christianity overshadow the gospel of individual regeneration? Will the ideal of the united community church be realized?

Or will a "thus-far-and-no-farther" terminal arise in the minds of his church members? Under "Doc" Buxton's successor will the pendulum swing to the right, moving the church back toward the center, theologically and socially?

Time alone will tell. But of one thing I am certain. The church members will not go back to the orthodoxy they used to dote on, thirty years ago. What has happened to them in recent years will prevent that.

Roots

TREE OF LIFE—What are you going to do with that saw?

TIME—Saw off two of your branches.

TREE OF LIFE—Two of my branches? Which?

TIME—Childhood and Old Age.

TREE OF LIFE—But they are precious to me. Why?

TIME—For efficiency. I spend too much of myself on them. What good are they?

TREE OF LIFE—They are branches; they are roots.

TIME—Roots?

TREE OF LIFE—Indeed. They help me grow.

ARTHUR B. RHINOW.

Science and the Liquor Question

By J. Maurice Trimmer

THE ANNOUNCEMENT, widely acclaimed, that the American Association for the Advancement of Science is to undertake a strictly scientific study of the problems of alcohol leaves me skeptical. To be sure, the purpose of the project is praiseworthy. Theoretically such "a program of unprejudiced research" as is contemplated should produce highly beneficial results. Certainly we want to get accurate information on the use and control of alcoholic beverages. A thorough and unbiased investigation conducted by a council composed of one hundred leading scientists and educators promises to obtain that for us. But just how far such information will go in providing a solution of the unsatisfactory situation confronting us is in my judgment highly debatable. My natural disposition to be optimistic about the enterprise is inhibited by the recollection of some rather recent events that have occurred in the commonwealth of Virginia.

A Scientific Report

The 1936 session of the General Assembly of Virginia passed the following resolution:

> Whereas, the effects of alcohol upon the human system are required by law to be taught in the public schools of Virginia; and
>
> Whereas, due to the apparent differences of opinion existing among medical authorities upon this subject, the State Board of Education does not have the necessary material for the purpose; and
>
> Whereas, the General Assembly believes that the faculties of the medical school of the University of Virginia and the Medical College of Virginia are qualified and equipped to furnish accurate information upon this important subject,
>
> Now, therefore, be it resolved by the Senate, the House of Delegates concurring, that the rector and visitors of the University of Virginia and the board of visitors of the Medical College of Virginia be, and they are hereby requested to make through the faculties of their respective medical schools, the necessary investigation and study therefor, and to furnish within a reasonable time to the State Board of Education for use by it as a basis for material to be taught in the public schools, accurate information as to the effect of the use of alcohol upon the human system, in respect to both moderate and excessive use thereof.

Pursuant to this resolution the respective presidents of the two state-supported medical schools appointed a committee consisting of four representatives from each faculty. On the basis of its investigation of the best medical and scientific sources this committee compiled its conclusions in a rather lengthy document, which came to be known as the Haag-Waddell report, because two members of the committee—Dr. A. J. Waddell and Dr. H. B. Haag, professors of pharmacology in the medical department of the University of Virginia and the Medical College of Virginia respectively—were the actual authors.

This document, upon being reviewed by the State Board of Education, was pronounced "scientifically sound and very scholarly." It claims to set forth conclusions which have been reached by the majority of the medical profession. It (1) analyzes alcohol in terms of its properties, describes the processes by which it is manufactured, and differentiates between distilled, fermented, malt and factitious liquors; (2) reviews the action of alcohol on the body, describing its effect on protoplasm, cells, tissues, organs and the nervous system; (3) points out the effect of alcohol on the intellectual functions, such as learning and memory, association of ideas, thinking and reasoning, will power and moral sense; (4) indicates the influence of alcohol on behavior and decency, and as a factor in accidents; (5) shows the action of alcohol on the respiratory system, the circulatory system, the urinary apparatus, the digestive processes, the reproductive apparatus; (6) indicates the effects of alcohol on sex instincts, child bearing, and the health of offspring; (7) points out the dangers of overindulgence, and the influence of alcohol in lowering resistance to disease; (8) describes the various stages of acute alcoholism and the diseases of chronic alcoholism; (9) gives important statistical data concerning alcohol and its effects, derived from such sources as Statistical Abstracts of the United States, Bureau of the Census, Safety Council, the Department of Justice, insurance companies, penal institutions and highway departments; (10) quotes opinions of leading pharmacologists, physiologists, pathologists, psychiatrists, health administrators, life insurance officials and physicians.

Report Ordered Destroyed

Certainly the report seems to summarize in a thorough and comprehensive manner the results of scientific research on the subject. Well, what happened?

When the General Assembly convened for its 1938 session, Governor George Peery delivered the report to the legislature. After considerable political maneuvering, too involved to recount here, the document was declared unsatisfactory by the majority of the lawmakers (it is alleged that most of them didn't bother to read it) who directed that it be destroyed. And so, as the *Richmond Times-Dispatch* put it, "nearly a thousand dollars worth of printed documents, embodying scientific conclusions as to the effects of alcohol, were shoveled into the capitol furnace, and the Haag-Waddell report does not even appear in the official journal of the General Assembly." Many Virginians have ridiculed the legislators because of this action. Some profess to see an analogy between the episode and one which came to a climax years ago in a trial at Dayton, Tennessee.

But there is another side to the matter. The members of the legislature who led the opposition to the Haag-Waddell report were not motivated altogether by political considerations, as has been alleged. Their objection was largely dictated by conscientious convictions. Their chief complaint against the document was its conclusion that the use of alcohol in moderation is not harmful. To be sure Dr. Haag and Dr. Waddell strongly emphasized the evil effects of the excessive use of alcohol. They repeatedly warned against the dangers of overindulgence, advocating

temperance. Moreover, throughout the report they called attention to the likelihood that any indulgence might lead to habitual and immoderate use. But they presented as a scientific fact their verdict that a certain quantity of alcoholic beverages can be taken safely by the average individual, that moderate drinking produces no deleterious consequences.

The Problem of Individual Differences

In this connection, they admitted in the report that it is impossible to define clearly the exact amount which constitutes a moderate quantity, because of individual differences in susceptibility. They quoted from the *Journal* of the American Medical Association of September 19, 1936, the following: "Because the amount of alcohol tolerated by the habituated person is so different from that which can be taken by the abstainer, it is impossible to say what can be taken safely by the average person. As everyone knows, there are thousands of men and women who are made dizzy and uncomfortable by two cocktails, and then again there are persons who can drink a quart of whisky in an evening without showing any sign of alcoholism." The authors acknowledged that beer can be overindulged in to such an extent that it will have an injurious effect, but declared that when imbibed in reasonable amounts it is probably beneficial. "Whereas a single glassful at meal time might aid appetite and promote digestion, very large quantities of beer have an opposite effect." So it seems to be the thesis of the report that while the excessive use of alcohol is injurious, the moderate use is not harmful.

The arguments of those opposing the report were ably summarized by Senator Leonard Muse of Roanoke. He confessed that he is not a scientist, and acknowledged that he was not prepared to pronounce on the scientific accuracy of the document. He said he accepted the authors' statements as scientific truths. But he expressed the fear that they would be misleading if presented to immature minds unable to understand them. He contended that a scientific truth, misinterpreted, can do as much damage as an untruth. He declared he had no objection to the document's being made available for college and university students who are presumably mature enough to construe it properly. But he stated his conviction that the material was entirely unsuited for textbooks or reference books in the public schools. Said he: "It might be scientifically true that the moderate use of alcohol is not harmful, but I do not want my ten-year-old son taught that." In that assertion Senator Muse seems to have stated the crux of the matter. In this connection three observations suggest themselves.

Can Scientific Truth Do Harm?

1. There is a very real danger in teaching youth that the moderate use of alcohol is not harmful. Dr. Haag and Dr. Waddell seem to regard such as a wholesome teaching. They deplore the fact that in many instances public school pupils are taught "that alcohol regardless of all considerations of time and frequency of ingestion, of quantity and concentration, and of age and state of health, is a poison and as such always produces terrible effects; that the dire consequences of overindulgence are the sequels of any consumption whatsoever. At some time later in life the pupil observes that all who use alcoholic beverages are not drunkards, and do not misbehave, and are not sick, and do not 'go crazy.' The resulting influence on the young mind is far from wholesome." And the *Richmond Times-Dispatch* editorially ridicules what it claims are contentions of the Anti-Saloon League and the W.C.T.U. that alcohol is a poison and a narcotic which can never be drunk safely in moderation, and that its use under any and all circumstances should be condemned. The implications are that the moderate use of alcohol is not harmful, and that young people should be taught this as fact.

Even granting the scientific accuracy of that conclusion (there are many thoughtful people who will not accept it) Senator Muse's argument that a scientific truth misinterpreted can do great harm, is plausible. To inform an adolescent youth that it is all right for him to drink whisky in temperate amounts is not only to expose him to, but actually to encourage him in, what might prove his ruin. There are people so constituted that they cannot drink moderately. To imbibe a small amount of alcoholic beverages so reduces their will power and releases them from inhibiting moral controls that they inevitably end up drunk. I have an acquaintance who, upon taking a few swallows of whisky, develops that carefree, irresponsible attitude which leads him to take several more drinks until eventually he is disgustingly intoxicated.

Moderate Drinking a Danger

Moreover, it is through moderate drinking that many people develop the alcoholic habit. To be sure, some habitual drinkers are temperate all their lives. Others are so constituted that once the habit gets its grip on them moderate indulgence passes easily into overindulgence and excessive indulgence, and they end up in a sanitarium or a drunkard's grave. And moderate indulgence can so lower one's inhibiting control that he is much more likely to be guilty of immorality and lawlessness with a few drinks under his belt. The driver who drinks moderately is a real menace on the highway. So whether or not it be scientific, and at the risk of being denounced as dogmatic and intolerant, I propose to teach the children whom I shall influence in my ministry—my weekly congregation includes 250 boys and girls from an orphanage—that for their personal safety and moral welfare they should practice total abstinence from alcoholic beverages.

2. The conclusion that the moderate use of alcohol is not harmful, although it might be scientific, can readily be seized upon and perverted by the liquor interests to promote their business. In an article entitled, "Home Is Where the Quart Is," published in The Christian Century for October 26, 1938, Charles W. Ferguson indicates how the distillers and brewers are now representing themselves as the champions of moderation, how they hang temperance lessons on the walls of liquor stores, and how their advertisements unctuously warn against the dangers of overindulgence. Only the most naive will be deceived into thinking this a campaign to promote morals. It is a campaign to promote business. The liquor dealers are using psychology to disarm opposition and stimulate trade. They

would like to convince the public that they are not exploiting human weakness but fostering human welfare.

Let us assume that the investigating council of the American Association for the Advancement of Science reaches conclusions that do not differ materially from those of Dr. Haag and Dr. Waddell. That is a reasonable assumption, for these two pharmacologists are able scientists. Think with what rejoicing the liquor dealers would then publish in their advertisements, "Science Declares the Moderate Use of Alcohol Is Not Harmful." To obtain the sanction of science in support of temperate drinking would certainly boost the liquor business. Only innocents will fail to see the relation of this wooing of science to selling booze.

Science as a Liquor Salesman

I have before me an advertisement from one of the leading monthly magazines. It says: "Beer is one of the oldest and best of beverages; its use is widespread in every land; it is within the reach of every purse. . . . The growth of its use in this country is bound to make for general temperance; for there is nothing more promising to combat the evil of too much alcohol than the opportunity of drinking good beer." And also: "We will show that beer does offer the right way . . . that this beverage is in fact the bulwark of moderation . . . according to the verdict of history, *the weight of scientific evidence* [italics mine] and the everyday experience of millions." But even if "the weight of scientific evidence" declares that the use of alcohol in moderation is not harmful, I am still opposed to the liquor traffic, because of the ruin it has wrought in individual lives and in human experience.

3. We must beware of the disposition to depend too much on science to solve the liquor problem. In the final analysis, the use of alcoholic beverages is not a scientific but a moral question. To be sure it has a scientific aspect. We welcome all scientific information that will aid in combating its evil effects. But it will never be solved by science. Maybe "nothing can be accomplished by the application of force," as Dr. Karl M. Bowman, chairman of the investigating council, contends. I am persuaded that we are due to be disappointed if we expect too much from science and education. Even though the weight of scientific evidence should be on the side of total abstinence (there are those who think it would) that would not eliminate human weakness nor the disposition to exploit it for profit.

The *Christian Herald* makes a pertinent comment in this connection. "Two things," it says, "puzzle us in this new scientific survey. What, scientifically, can these men uncover about the effects of alcohol on man and society that is not already scientific knowledge? And what good are scientific facts without a high moral passion? If this survey ignores the fact that this is a moral question, the whole thing will be much ado about nothing." To be sure, we are grateful for any help science can give. But our supreme hope for deliverance from the corrupting influence of the liquor traffic lies in a high moral idealism and the dynamics of religion.

VERSE

Tribute

SEARCH out some spot for worship; pay your vows
Before some altar, that you be renewed
By adoration. Beauty's wealth endows
Each earnest subject with essential food
For life's enrichment. Wherefore, spend your heart,
Uncalculating, rashly prodigal.
Dare choose, as she of old, the better part;
Let any day be beauty's festival!
The hoarded thought turns musty as old grain
Too long withheld from sowing. Plow the field,
Then plant and nurture it, until you gain
The venture's increase, beauty's ample yield.
Be foolish for her sake, compute no cost;
The tribute beauty claimed was never lost!

ELINOR LENNEN.

Augury

IN older days men read the heavenly will
Writ in the skies in omen and portent,
Foretold the battle's outcome and could still
Fight on though loss and death were imminent.
An outworn fancy this, lodged in the hearts
Of men whose trustings were not always wise?
A timeless augury our God imparts
To one who reads his writing in the skies:
The sunset fading softly into night,
Full moon upon an azure-orchid cloud,
Across a lake a path of burnished light,
All heaven and nature caroling aloud
That peace and love must find the Holy Grail!
And think you, world distraught, such signs can fail?

GEORGIA HARKNESS.

Year's Completion

DO not close the eyes
In the midst of this rampant beauty
With fear for its passing,
With grief for its dying.

Stand by the gate
Till every leaf has fallen
And every bird has gone—
Till every web of cotton
Is borne away.

It will do the heart good
To witness the cycle's completion;
And the mind, to witness
Full life and the death
That comes after.

RAYMOND KRESENSKY.

JANUARY SURVEY OF BOOKS

A Novelist's Life of Christ

LIFE OF CHRIST. *By Hall Caine. Doubleday, Doran & Company, $3.50.*

IT IS a delicate task to review this book, as it is to review any life of Christ written reverently and seriously. We are told that Hall Caine—author of many novels, whose *The Christian* was a best-seller forty years ago and survived longer than do most best-sellers of today—spent the last twenty years of his life in writing it. His last book, *The Woman Thou Gavest Me,* was published in 1913, eighteen years before his death. He made repeated visits to Palestine for data and color. He read many books. He made himself familiar with some of the results of scholarly study of the Bible, and it cannot be doubted that he brooded deeply and long over the Gospel records. The three million words of the manuscript as he left it have been reduced to 650,000.

Of the 1,300 pages in the volume now before us, the first 300 are devoted to Old Testament history, the last 200 to events after the ascension. This leaves about 800 for the life of Christ.

First, one must note that Hall Caine was profoundly convinced that the personality and life of Christ constitute the most stupendous theme that can occupy the attention of man; second, that he rejected the supernatural element and attempted to make his representation in terms of the natural and human, feeling that only in this way could he "get back to the true spiritual Being—the Son of God." With these presuppositions and with his astounding virtuosity in words, he was able to produce a work which may not unfairly be compared, as it has been, with Renan's *Life of Jesus.*

In dealing with his Old Testament materials, Caine shows his familiarity with the work of critical scholars and his acceptance of it. It cannot be said that he was equally acquainted with the results of New Testament criticism. Perhaps this is due to the fact that he had laid down the main lines of his work at a time when Old Testament criticism was farther advanced and more generally known. He appears at times almost naive in uncritically accepting details of questionable historicity, and in building elaborate conclusions upon the order of events and sayings to which modern scholars despair of assigning definite order. He had heard about the theory of Aramaic originals of the Gospels and adopts it without argument, but makes no use of it.

It was with the mind of a novelist, not of a historian, that Hall Caine approached his materials. As novelist, he weaves plots from the separate threads of narrative supplied by the documents. Conjecture and rhapsody carry him away on the wings of imagination. He invades the silences of Scripture with hypothetical amplifications. Mary Magdalene, for example, is identified with Mary of Bethany; she is in love with Jesus, and Jesus with her; and in his renunciation of this human love Jesus learned the meaning of sacrifice and the cost of his mission, and "thus did he pay the price of his divinity." But these are advanced as conjectures. Caine is a romancer but he usually knows when he is romancing. His pages are spattered with "it may be," "it is conceivable," "possibly."

On the other hand, the novelist's expository insights are often very acute and rewarding. The imagination which lured him so easily beyond the bounds of history yielded rich returns when he set it to explore the suggestiveness of texts and incidents.

As a master of colorful and impassioned language, Hall Caine has had few equals. His rhetorical resources are unlimited. His lack was only in restraint. It was impossible for him not to be as florid in style as he was exuberant in imagination. Both the virtues and the defects of these qualities are conspicuous in the present work. It is a novelist's, not a historian's, life of Christ.

W. E. GARRISON.

Report, Interpretation and Forecast

GUNS OR BUTTER. *By R. H. Bruce Lockhart. Little, Brown & Company, $3.00.*

A PRUDENT man is Bruce Lockhart, for in Schopenhauer's words "he is a prudent man who is not only undeceived by apparent stability, but is able to forecast the lines upon which movement will take place." Lockhart informs and prophesies, often with a vibrant tone of sentimentality for the irretrievable "good old days," but always charmingly reasonable, legitimately graphic, lucid, vital.

It is a strange pilgrimage that does full credit to scenic beauty and personal chronicling, yet absorbs and carries the serious undertones of chaos which ruled Europe in '37 and early '38. Holland, Scandinavia, Sweden—the benefits of butter-lands—rich in an existence befitting *homo sapiens.* Then into the ominous silence "where the guns speak"—to just nazified Vienna, "a shadow city of ghosts," to Prague, to Berlin. The author of *British Agent* enjoyed using his passkey to the inner circles which remain unapproachable if not unknown to the average observer. And so in the Balkans, Yugoslavia, Bulgaria, Rumania, as in Germany, Austria and Czechoslovakia, Lockhart saw and heard, probed and tested, straining all his faculties at being fair, sympathetic with the result of becoming nostalgic ever so often. But his observations and their recording with uncannily correct "shots" into the future stand unique.

Vienna on the day of Hitler's arrival, renewals of old acquaintances, leaders, men in the street, countless officials who represent Britain with that unmatched pride and efficiency, a Berlin week end, a meeting with Hohenzollern Prince Louis Ferdinand—indeed we see a multicolored canvas that spells history in all its human glory and folly. Although Lockhart has a habit of jumping about chronologically, he maintains a tempo equal to the speed and depth of events. Dull, nazified streets and people throw long shadows over the words of a forgotten Stresemann, whose peaceful German republic failed because of French and British shortsightedness. As in his *Retreat From Glory* (1929) he forecast correctly the nazi rise to power, so again here his keen mind was able to foresee Czechoslovakia's mutilation, just as a dying Stresemann predicted that "now nothing remains except brute force." It is this brute force about which we learn in detail, almost against Lockhart's will, for he reluctantly admits his inability to accept the nazi credo. His "lukewarm" nazi friends—in civil service and in the army—disliked nazi methods and ideas and most of his old German friends "admittedly were definitely anti-nazi." "I found my anti-nazi friends depressed and depressing. There were few

who were not convinced that the Führer was suffering from dementia. They warned me against the dangers of a European war, which they said was inevitable . . . the movement which he had launched could not now be stopped. The machine was running away with the Führer. . . ."

The drawing of parallels between bolshevism and nazism is of course not new, but gains in strength by reiterated demonstration, particularly with youth. In France and England, youth expects something *from* the state; in Germany youth would do anything *for* the state, whose "future attitude is difficult to foretell. For propaganda is a new force in the world, and when it is applied ruthlessly to the education of youth, its effects are incalculable." Wishing to see at least some good points in nazidom, the author is ever apologizing for British patience, which "had more than once acted as a brake on a Europe which had been in danger of running away with itself." He dislikes the violent anti-nazis (Wickham Steed), and rejects the naziophiles (Major Yeats-Brown), as he generally has little use for wishes that blind judgment. Negating the theory—wishing rather than believing—of Great Britain's decadence, he nevertheless sees —himself wishing rather than believing—a modification of the nazi revolution. "Negating tolerance without strength as merely another form of surrender," he boldly and quite sanely warns that, with a Europe averse to common sense, the United States could not be expected "to pick British chestnuts out of the fire."

"We must be strong enough to make aggression by Germany impossible or tantamount to suicide. . . . If Europe is to be ruled by force, in the end we, too, shall have to bow to force."

Anecdotes, humorous incidents mingle with tragedy; well chosen language mirrors the glow and depth of happenings —brilliantly analytical reporting, a zig-zag political travelogue through the lands of butter and guns. Like a tone-poem it begins gaily enough only to end on a martial strain that has the theme of a funeral march.

Boris Erich Nelson.

The Morality of a Free Man

Write Your Own Ten Commandments. *By Bernard Eugene Meland. Willett, Clark & Company, $1.50.*

THE OBJECTIVE of this book is not greatly different from that of some others which have recently appeared. It deals with the problem of self-adjustment and self-direction in a complex age. It offers the individual assistance in charting his course for a worthy and satisfactory life in an age which acknowledges few fixed points for his guidance. But it attacks a different phase of the problem than is usual, that of ethical behavior. It gives a suggestive answer to the question, Now that we are free to conduct ourselves as we wish, what shall we do? For that is the problem which stumps many a "free" man these days.

The starting point of this discussion is the present moral situation. In estimating this situation, the author takes up the oft-repeated dictum that "morals have taken a holiday," toys with it awhile and lays it aside. He concludes that the age is not so much immoral as confused. It is an age without fixed standards. Most of the old landmarks by which men oriented their course in former times have disappeared. Codes which once were honored without question are now rejected, or not taken seriously. It is an age which does not rely upon external authorities. The quickened stride away from accepted norms of behavior has brought many people to a place of uncertainty. "Thousands and even millions of people today are borne away from familiar shorelands and thrust upon a perilous sea with no adequate instruments or devices to steer their course."

To people in such a state of mind concerning the ethical codes of the past, the author addresses this book. He does not counsel them to return to the long-accepted standards, for he realizes that many of them could not if they desired. He proposes a mode of action much more significant for growing people. If you cannot abide by the codes of the past, write your own commandments. Formulate your own design for living in accordance with your own temperament. Find a set of rules for living that will enable you to live joyously and effectively. "Search out the best reason you can for carrying on this human enterprise and let it be the key to your code."

This is far from a suggestion to live irresponsibly. It is a proposal to bring order out of the present chaos by each one's putting himself under a code of his own making. In order to be of proper service one's rules must be written with the ends in view which one wishes to reach. "The chief end of man is to grow, and to grow as significantly as capacities permit." The dominant idea in Dr. Meland's moral philosophy is "human fulfillment." Whatever contributes to moral excellence, enhances personality, brings the self to its highest fruition and creates skill for living in society, may properly be embodied in one's code.

The second part of the book is given over to "A Modern Man's Ten Commandments." This is offered as "a guide for the plain man who would live out his life to the full through wise adjustment to the forces that shape him." Only a few items of this decalogue need be cited to indicate the general trend of thinking: "Keep a growing edge"; "See facts clearly"; "Develop a healthy sex love"; "Commit yourself to the Supreme Reality." A brief chapter is devoted to each of these commandments. These discussions are sane, thoughtful and stimulating.

This approach to the problem of ethical behavior is very refreshing. It lays the responsibility of finding a way to personal excellence squarely upon the individual, but gives some definite leads concerning the roads to take. Some people will be persuaded as to the propriety of an act on moral grounds, others on grounds of mental and spiritual hygiene, and still others by practical considerations. In addition to these, the author presents a strong appeal to make life a work of art.

James Daniel Martin.

The Democratic Process

The Case for Democracy. *By Ordway Tead. Association Press, $1.25.*

THIS LITTLE tract for the times, perhaps better than any recent volume, spans the immediate issues confronting this country in making democracy work. In just over ninety pages, Mr. Tead surveys the relations between economic and political democracy and explores the inner identity of spirit and purpose between the democratic and the Christian faiths. To the further illumination of the problems discussed in this brief volume, there is added an excellent selected reference list on democracy and its alternatives, compiled by Benson Y. Landis.

Mr. Tead rightly emphasizes the common respect for personality which democracy and Christianity, each in the sphere of both principle and practice, though in differing terms and through different institutions, seek to express and to implement. "The purpose of a democratic society and therefore of its governmental agencies is to assure that all the affairs touching the common welfare of its people shall be by common consent so ordered and conducted that the

welfare of each of its citizens is best served and advanced. . . . It furnishes a way of looking at and handling organized human affairs which in the process means that Christianity is being given expression."

The essence of Mr. Tead's argument is expressed in these two sentences. He applies his thesis to a wide range of problems in contemporary America—political processes in voting, organizing the executive with responsibility to popular interests and desires, economic problems involved in the relations of labor and management. His own pioneer studies in the latter field have made him perhaps the outstanding authority on the responsibility, and the opportunity, of management to cooperate with rather than to oppose labor in the development of stability in the industrial order. (Aside from his more technical studies, his *Art of Leadership* is perhaps the most significant contribution yet made in this country to intelligent analysis of the problem of the "industrial discipline.") What he does here is to distill the argument in terms that make clear the essential interest of the power groups in our society in preserving democratic processes of collaboration—in their own self-interest. It has not been done better in many times the space.

The author concludes his appraisal of the issues confronting us with seven propositions to the demonstration of which his chapters are devoted. In the current conflicts which confront us, at home and abroad, their challenge is direct, and their validity is becoming almost daily more evident. They bear frequent pondering and a more concerted effort on the part of all groups in America today for their implementation.

"Democracy, like Christianity, is a becoming. It is something to be realized.

"Democracy, also, is a nonviolent method of reconciling interests under a deeper purpose.

"Democracy is the prime respecter of personality qualitatively viewed.

"Democracy assumes a purpose to be realized in living, a purpose to be rallied to as central and supremely commanding.

"Democracy implies methods of associated relationship in all walks of life which are distinctive and indispensable because of the unique end in view.

"Democracy is a fulfillment of the best in the aspiration America was founded to realize.

"Democracy, finally, is able to rise above the aspiring claims of one people to a finer way of life, and embrace in its vision a commonwealth of democratic peoples."

PHILLIPS BRADLEY.

The Worker's Reference Book

LABOR FACT BOOK IV. *Prepared by Labor Research Association. International Publishers, $1.00.*

WHAT is the membership of organized labor in America today? What has labor achieved during the past two years in terms of shorter hours, higher wages, protective legislation? What is the status of organized agricultural workers in America? How do family incomes in our country compare with the minimum health and decency budget as estimated, for example, by such an organization as the U. S. Bureau of Labor Statistics? How fares the Wagner act and who are its enemies?

How do working conditions at home compare with those existing in Germany, Italy Japan, France, Mexico, Russia? What percentage of her war materials did Japan purchase from the U.S.A. during the past year? How has organized labor related itself to America's foreign policies?

These and many other questions are answered frankly and to the point by the corps of experts who constitute the Labor Research Association. For ten years now this organization has conducted studies of economic and political questions in the interest of the laboring man. It has also maintained a library and research files at all times accessible to students and inquirers outside the organization.

The members of the association are admittedly left-wing in their sympathies and in the interpretation of the factual material which they assemble; but the present volume suggests once again that they usually permit the facts to speak for themselves. I know of no other single volume which condenses so much immediately available material into so few pages and which answers so many questions about social conditions now clamoring for an answer. It depicts the laboring man not merely as a replaceable part in a great industry, but as a member of a social organism which reaches by way of his union into membership in a growing political movement, and into an international brotherhood of those who do the world's work.

Any minister, writer or citizen who feels impelled to acquaint himself more intimately with the problems of forty million American workers and their families, will find this book indispensable.

EDWIN T. BUEHRER.

An Anglican Theology

DOCTRINES OF THE CREED. *By Oliver Chase Quick. Charles Scribner's Sons, $3.75.*

CANON QUICK is favorably known by an earlier work on the sacraments. This volume is the fruit of his work as professor of divinity in the University of Durham. The title is somewhat misleading and likely to prejudice the non-Anglican reader. The author here presents a systematic theology, not merely an elaboration and defense of the creeds of the church.

Of course the work has a definite Anglican character; a theology is no mere apologetic, but a good theology will express the life and faith of a given communion. Its Anglican viewpoint appears in the large space given to the two sections entitled "The Incarnation" and "The Holy Spirit and the Church." That involves silence or inadequate treatment in relation to other matters urgently demanding consideration in our time: revelation and the knowledge of God; the relation of God to the world in terms of such questions as that of the supernatural, God in history and the problem of evil, and a doctrine of salvation that will deal not merely with the atonement but broadly with the whole question how God enters human life as redemptive power or help.

Within the field of his discussion the author offers suggestive and helpful material. There is extensive and valuable presentation of biblical material in his discussion of the person of Christ, and a good sketch of the historical development. He rightly sees that there, as everywhere in Christian doctrine, it is the concept of God that makes the difference, and that the conflict of Hebraic and Hellenistic influences is especially significant. In the bearing of this on Christology he declares that the Hebraic influence is to be found in the thought of Christ as the act of God for man's salvation, while the Hellenic influence appears in the thought of Christ as the revelation of the perfection of divine being. Barth, he believes, has given necessary revival to the former aspect.

The matter is hardly as simple as that, it seems to me. The Hebrew conception of God's transcendence and of his sovereign action does come to expression in Barth; but that

God is moral character, not simply will, that his movement is in history and especially in the human-historical fact of the character and life and teaching of Jesus—this is surely in the Hebraic line, and it is not Barthian. And the revelation of God's character of love and righteousness, which is the true locus of his perfection, is Hebraic rather than Hellenic.

Canon Quick points out how the influence of the Hellenic thought stood in the way of a truly Christian conception of the incarnation. Its God of pure being, immutable, impassible, standing in radical opposition to all that is finite and human, all that is of time and change, is not one who acts in history or suffers with and for man. He realizes too how difficult it is from such a standpoint to find room for a real incarnation. With the influence of the Orthodox Church and the Anglo-catholic group in the ecumenical movement, and their insistence upon the particular creedal statement proposed for the new World Council, this whole question must have fresh consideration, and the discussion can hardly stop with Canon Quick's strictures or end with the compromise "kenotic" theory that he accepts. A manhood which turns out to be "a mere mask for the deity of Jesus Christ," or the idea of a life in which the real ego, the real agent of moral decision and action, is not a human being like ourselves but a divinity in disguise, or a conception of incarnation in which God is not really to be known in the character and life of Jesus—such positions are not to be accepted because certain traditions stand behind the one or the other, or because a reviver of the faith like Barth proposes the third. Least of all can we agree that a particular doctrine of the person of Christ, or a casually indicated list of traditional doctrines, must be acquiesced in by a given Christian group if it does not wish to cut itself off from the fellowship of the followers of Christ.

These last are personal reflections, not a criticism of Canon Quick's position. His closing section on "The Holy Spirit and the Church" illustrates admirably his approach through biblical and historical material, and his keen sense of the religiously significant. The Spirit means not so much pervasive immanence (the Hellenic mystical) as invasive action, (Hebraic), the manner and method of the living God; and the church as the *koinonia* of the Holy Spirit, is its significant expression.

HARRIS FRANKLIN RALL.

From First Base to the Cabinet

BEHIND THE BALLOTS. *By James A. Farley. Harcourt, Brace and Company, $3.00.*

JIM FARLEY'S father was killed a few months before the boy became ten years old. He was hitching up to attend a wake when his horse reared and kicked him in the chest. A few days later he was dead. Mrs. Farley was left with a half-interest in a little schooner that carried bricks thirty miles down the Hudson to New York, a small insurance policy, and five growing boys. Jim, next to the oldest, was soon working for a living. He served as bartender in the combined grocery and saloon that his mother opened, and it is characteristic of his candor that he refuses to call the place a "beer parlor." It was a saloon, he insists; let it be remembered as such. He worked in the brickyards. On Saturdays, Sundays and holidays he won local fame as first baseman on various semi-professional baseball teams.

Long before he was 21 he was deep in local politics. He used his popularity as a baseball player to get elected to his first office. But from the moment he got his foot on that first rung he never ceased to climb. From town clerk of Stony Point township, Rockland county, New York, to a seat at cabinet meetings in the White House took him just 23 years. It is the American success story in its most Horatio Algerian form. Even Mr. Farley admits that his career in politics has turned out to be more of a success than he ever dreamed of achieving. When he started, a seat in the New York state senate represented the summit of his ambitions.

The Farley autobiography makes one of the most engaging pieces of self-revelation in years. Here we have the professional American politician at his best, presented with a frankness that is at times astonishing. Why do we have political machines in this country, and what makes them work? Mr. Farley, in the course of describing his own career, answers both those questions. And as he unfolds the story I can testify that, in my own case at least, a specter known as "Farleyism" disappeared into thin air. What remains?

Well, one thing that remains is knowledge that success as a political manager depends to a large degree on an infinite capacity for hard work. There seem to be, in fact, just two requisites for a successful politician—a genuine liking for one's fellows and an ability to work at a pace that would kill a prizefighter. Mr. Farley early learned, for example, that there is nothing like a letter from the very top of the party organization to keep the precinct worker, the ordinary rank-and-file party heeler who goes around ringing doorbells and offering free rides to the polls, on his toes. Accordingly, there is a Farley list of more than 200,000 Democratic party workers who get at least one personal letter from the national party chairman during every campaign. There is a list of 2,500 higher-up party leaders with whom Mr. Farley corresponds constantly, between campaigns as well as during them. This means that when his ordinary day's work is done and his office door has been closed at half past five, Mr. Farley then starts to sign his mail—a process that frequently takes him from six to eight hours! His rather jocular scorn for the reformers who think they can whip up a winning campaign with a few mass meetings and a covey of Junior Leaguers sending out literature from a hastily improvised headquarters is not hard to understand.

Along with the human touch and the ability to work like a dozen horses the successful politician, says Mr. Farley, must strictly observe certain rules. He must be loyal: "I have been loyal to President Roosevelt from the beginning and, if the day ever comes when his orders and directions can't be carried out on that basis, I shall not be around." He must be generous; there are few bitter words in this book, even for those who have attacked its author most relentlessly. More than all else, he must never lie and never double cross. The politician who makes a success of his art—and it is an art—has learned to make his yea mean yea and his nay nay. Comparing his experience in politics with his experience in business, where he made a good deal of money as a star salesman and as a contractor, Mr. Farley is convinced that the ethical standards of the former are at least as good as those of the latter. One suspects that he believes they are a lot better, but Mr. Farley wouldn't be a good politician if he came right out and said so.

So much for the Farley virtues. How about the Farley weaknesses? Well, he has them, and his book does not cover them up. For one thing, to him politics is just another game. "Politics," he writes, "is the national sport of the American people." Good sportsmanship is his ideal. Play the game according to the rules! If you do you're all right, no matter which team you play on; if you don't, you're all wrong. The result is to be seen in his differing attitudes toward Huey Long and Al Smith. Mr. Farley did not like Huey Long's kind of politics and he knew that the Louisiana kingfish could have been a real danger to Roosevelt in 1936. Never-

theless, there is no reproach for Huey. He played his game according to his rules. But Al Smith—the man who turned his back on the Roosevelt who had fought for him through thick and thin in 1924 and 1928; the man who teamed up with the Liberty League and the du Ponts; the man who bolted the party ticket? Ah, that's a different matter and, in Mr. Farley's eyes, a far more unforgivable one.

This preoccupation with politics as a game, to be played according to certain rules, leads to a more serious weakness. Mr. Farley, it develops, has no interest in political issues as such. Three or four times in the course of his book he does speak of the Democratic party as the party of the common man and humane government and of the Republican party as the party of wealth and big business, but that is as far as his interest in political ideas goes. He gives a fascinating account of the maneuvers by which he helped to get Mr. Roosevelt nominated and elected in 1932, and reelected in 1936. But one searches his pages in vain for any indication that Mr. Roosevelt's candidacy on either occasion had any ideational significance as contrasted with the candidacies of Mr. Hoover and Mr. Landon. Mr. Hoover and Mr. Landon were inept politicians and Mr. Roosevelt an exceptionally adept one; that is what Mr. Farley remembers about those two campaigns. Of comprehension of the New Deal as a political philosophy, or as an approach to such a philosophy, the book contains nothing. One suspects that if Mr. Farley should ever take time off from running the Democratic party and the post office department long enough to find out what this administration is all about, he might not like it at all.

One other Farley weakness is his faith in patronage politics. From this judgment Mr. Farley would vigorously dissent. He has no illusions about patronage, but he still believes in the system as a means of getting efficient government service. But he is as honest with the reader in defending patronage as he is in every other debatable matter. He lets the other side present its argument through the mouth of as competent a spokesman as it possesses, Senator Norris of Nebraska. He does this by reprinting a long letter which Senator Norris wrote him warning the Roosevelt administration of wrath to come if the Farley methods of distributing patronage were not altered. Then Mr. Farley seeks to rebut the senator. But the charm and the blindness of a Jim Farley are caught on a single page when, after expressing his admiration for Senator Norris, he goes on to suggest that if only he had belonged to a good party—i.e., the Democratic—and then stayed regular, "he could have played an even greater part in American affairs—and perhaps been chosen for the presidency."

PAUL HUTCHINSON.

Reality and Representation

SYMBOLISM AND BELIEF. *By Edwyn Robert Bevan. The Macmillan Company, $5.00.*

THE REALITY of fundamental religious dogmas is the theme of the series of lectures collected in this volume. These dogmas have been questioned in all religions and efforts have been made to re-examine them in the light of modern scientific and historical knowledge. While the language of religious worship at one time was meant to be taken quite literally, the church recently has been forced to alter its views. When science sought to substitute for religion's world of miracles its world of scientific analysis, the church had to readapt itself to the new conditions. Thus was raised the mooted question of what is to be deemed literal and what is to be deemed symbolical in the realm of religion.

Dr. Bevan, a celebrated English student and propagandist of the classics, discusses empirically the nature of this religious symbolism and examines the variations both in the symbols themselves and in the interpretation placed upon them. He performs this function in a scholarly fashion and presents a finished product, the value of which will probably withstand the ravages of time.

Height, spirit and anger are the chief divine symbols. The height symbol is represented by the concepts of a sky-god and of a supreme-god, thus forming the basis of the doctrine of divine transcendence. The spirit symbol is the one which forms the foundation of the doctrine of immortality. The reader will find the remarks on the philology of this symbol most interesting. The third symbol, that of divine anger, forms the basis of the various theories of repentance. The discussion of the intercreed variations of the anger symbol is very provocative.

Besides tracing and discussing the origins and values of all three symbols, Dr. Bevan shows how this artistic symbolism permeates religion's world of hopes, dreams, anticipations, appreciations and sensibilities. In so doing he brings out the uncertain future of the relation between religion and the science and state groups, but leaves us with the impression that in all these developments there are interesting possibilities.

GEORGE A. WARP.

Negroes in Civil War Time

SOUTHERN NEGROES 1861-1865. *By Bell Irvin Wiley. Yale University Press, $3.00.*

THIS book is both encouraging and disappointing. The encouragement comes in the fact that a native southerner, a white man, should make a genuine, sincere and long-term attempt to study the plight of the Negro objectively and to give an unbiased report of his findings. The disappointment lies in the fact that even so good an effort did not succeed.

Consider a single instance, to illustrate the point. In his chapters on "Labor" and "Conduct" of Negroes under the Confederacy during the Civil War, Dr. Wiley does much to correct the sentimental illusion of old-fashioned, Uncle-Tom loyalty of slaves, an illusion which southerners are loath to surrender. He supports his argument with copious citations of plantation records and similar documents. So far so good. But the net upshot of his diagnosis is the verdict that whenever the federal troops came close enough to make their influence felt, Negroes became "disloyal" or "shiftless." Now, no competent historian or sociologist today claims that the Negro slave supported the Confederate cause in large numbers except when it appeared to be the politic thing. In this, Dr. Wiley is right. But the refusal of slaves to support the southern cause is open to two quite different interpretations. Wiley calls it "shiftlessness" and "disloyalty." DuBois in his *Black Reconstruction* calls it a general strike. The same facts are interpreted in a fundamentally different fashion. The predilections of the writers in each case determined what they would make of the facts, as well as what facts they would select for use. This isn't, of course, the first time history has been written that way.

Indeed, so deeply does this fundamental bias of the author influence the gathering of data and his treatment of it that it is fair to say that the book is not so much a picture of the Negro in the south during the Civil War as it is a report of what many southern and northern whites thought and wrote about some Negroes during that period. The author, who sets out to show us Macbeth as he really was, winds up by

giving us a clearer outline of Macbeth through the eyes of Banquo's ghost.

Of course, there are some things about the book which cannot be charged against the author. He is not responsible, for example, for the publisher's blurb which calls this the "first full-scale attempt to discover what happened to the southern Negroes in their transition from slavery to freedom." That is not the first such attempt, and it is not full-scale either—it is played on the white keys only.

But the author (or his ancestry and upbringing) can be held responsible for such things as the irritating and repetitious use of the offensive term "darkey." This reviewer began counting, and found the expression occurring thirty-odd times in the first forty-five pages, not to mention the gratuitous use of "buck" and "gal" to refer to Negro men and women. It is only fair to point out that in his expressions, as well as in his bias, the author has merely failed to transcend his environment; but his book nevertheless mirrors a special set of prejudices and preconceptions.

A gallant and sincere effort at objectivity results in the writing of a kind of *Gone with the Wind* in a Ph.D. dinner jacket.

BUELL G. GALLAGHER.

Knowing and Guiding Youth

UNDERSTANDING YOUTH. *By Roy Burkhart. Abingdon Press, $1.50.*

TO BUILD a church program for youth that adequately fits them for dynamic modern living one must understand how life looks to them. One must have faced sympathetically with them the confusions, tensions and exhilarations of their lives and recognize the genuineness of each mood. But one must then be able to look critically at the culture which produces them and to discover what kind of religion and religious activities would be likely to prove not only most valuable but most satisfying. Dr. Burkhart attempts to do just this in his new volume. He draws his findings from his years of conferences with youth throughout the country and his more intimate work of counseling and program building in an urban church.

Succumbing to the too popular method of church leaders, his picture of the effect of modern culture upon youth is confined to the frustrating and unfortunate aspects of their environment. We might conceivably be better challenged to action by a view of wholesome factors to be enlarged.

From his thousands of questionnaires, the author derives a detailed check-list of the interests and problems which pique youth from twelve to twenty. He gives serious attention to the junior high school years, which are so often neglected in youth programs. Although we really cannot conclude too seriously that family maladjustments are so universal and interest in religion so rare as they seem to the adolescents who are immersed in emancipation from all relics of childhood, the varying concern of four thousand youth at four different age levels in some sixty questions concerning individual development and destiny is worthy of consideration by church leaders. The facts and attitudes compiled by the author from various studies of youth can be used in a multitude of ways in our church work.

The questions raised by Dr. Burkhart in his discussions of the goals of youth are too superficially dealt with. The problem, for instance, of whether youth's "wish to be commanded" can be wholesomely fulfilled deserves, in this day of half-comprehended philosophies of freedom and control, a much more thoroughgoing consideration. The two chapters dealing with a religion desirable for youth comprise the least valuable section of the book because they are confined to one particular interpretation, that of the average evangelical group.

Fresh and inspiring are the chapters that deal with the new home, the new church, and the church program. Although the illustrations are predominantly urban, the programs described will be suggestive to many a pastor. They reflect the principles of youth's participation in program making, of the church frankly competing with commercialized amusement to offer a more wholesome quality of fun, of a flexible program which deals creatively with youth's relations to church, school and community. The author is helpfully specific in suggesting various ways of grouping and organizing youth in churches of small, medium and large size.

Although the book was evidently written as a text for study groups, with discussion questions listed in each chapter, it will be used quite as frequently as a reference book by those determining the curriculums and programs for church youth.

BLANCHE CARRIER.

Big Money and American Culture

PHILANTHROPIC FOUNDATIONS AND HIGHER EDUCATION. *By Ernest Victor Hollis. Columbia University Press, $3.50.*

ALMOST without our awareness, the philanthropic foundation has become one of the most potent institutions in contemporary American social and educational life, a Lady Bountiful with the imperial power that goes with wealth. The foundation finds its historical forerunner in the ecclesiastical foundation of the Middle Ages; nevertheless, when the sociological history of capitalism is written, the foundation will be counted the creature of an industrial civilization and an economic system that permitted and encouraged the accumulation of vast surplus wealth.

Although such funds as the Slater Fund and the Peabody Fund date back to the last century, the great foundations of our day have been established since 1900. The exact number no man knows. It is probable that there are in existence today more than 573 such foundations and funds; the number of new foundations has been steadily increasing, especially during the years since the war. The year 1937 may not be a representative one, but it saw the setting aside of approximately $600,000,000 in new foundations, largely the estates of such men as Andrew Mellon and Charles Hayden.

Of the great foundations of our day, the ones which come first to mind are those established by John D. Rockefeller, Sr. and Jr., and Andrew Carnegie. The numerous trusts established by these two families control 64 per cent of the foundation moneys today.

Dr. Hollis, of the school of education, College of the City of New York, has undertaken to take the measurements of this young giant among social institutions. Preliminary investigations in the field are few. In 1930 Dr. Keppel printed his lectures on *The Foundation: Its Place in American Life;* in 1936 Eduard C. Lindeman, social scientist, wrote derogatively of the foundation in his *Wealth and Culture;* in the same year Harold C. Coffman used "a sociological study of a decade of foundation activity in the child welfare movement" for his doctoral dissertation. To these there have been added unpublished data on several of the small foundations, magazine articles and the available printed foundation reports, although approximately two-thirds of the foundations do not issue any printed report of their activities.

Dr. Hollis has set for himself the purpose of studying the

relation of the foundations to higher education and of discovering to what extent and in what direction higher education in the United States has been influenced "by the philosophy, the administration, the activities and the money of philanthropic foundations." The study shows that these corporate influences have extended far beyond those institutions receiving grants, for early in their history the major foundations interested in higher education, in choosing the recipients of their gifts established, both directly and indirectly, qualitative and quantitative standards to which American higher education quickly sought to conform. Dr. Hollis' conclusions, tersely phrased, are: The extent is roughly $680,000,000 and the direction "increasingly toward supporting social and cultural ideas and institutions that contribute to a rapidly changing civilization."

The general public is probably ignorant of the wide range of foundation interests. Medical education, for example, has been the "earliest, the most persistent, and the most successful of the professional undertakings," receiving grants, over a quarter of a century, which aggregate $154,000,000. More recently in the field of the philosophy and techniques of education, the foundations have been helpful with their sponsorship of the study of "the whole problem of the nature and quality of the educational process," and their research "in individual differences in the nature and needs of students." Dr. Hollis believes it is "likely that more than three-fourths of the grants made to higher education may properly be considered as contributions to the progress of contemporary civilization."

In the nonprofessional fields of university work, including studies in the social and humanistic sciences, with research in such controversial fields as social security, monetary standards, and economic production and consumption, the "foundation activity," Dr. Hollis concludes, "is preponderantly in the direction of new cultural values."

Social scientists, educators and laymen whose reading extends beyond the five-cent weekly or the fifty-cent variety of breezy stories will enjoy the book. The prose is lucid and pleasantly literary; the architectonics of the book, admirable. The two excellent summary chapters, one for the first half on "The Foundation as a Social Institution" and the second for the section "Foundation Activities for Higher Education," will be appreciated by the busy reader. This is a book both for general reading and for future reference.

KENNETH IRVING BROWN.

Bringing Them Through Alive

COMMON SENSE IN IDEALISM. *By Hjalmar Rutzebeck. Builders of a Better America, P. O. Box 725, Detroit, Mich.*

DURING every revolution there have always been a good many million people whom the professional revolutionists gaily allowed to starve to death. These were often the common people in whose name the revolution was supposed to have been staged. The professional revolutionists are so interested in their "phraseological" solution of human problems that the fact that it doesn't work except in certain restricted areas doesn't bother them in the least. Some formula ought to be devised whereby people in the little population pockets of a country who do not belong to the great organized pressure groups who stage revolutions but who, nevertheless, have bodies which suffer when they are hungry and minds which are distressed when they are insulted and ignored can, in some way, take care of themselves.

Rutzebeck has in mind in this book a program whereby people can live by taking account of that which is nearest to them. In many ways it is Mahatma Gandhi's philosophy of *Swadeshi*—a doctrine which will probably come as near saving India as Nehru's doctrine of social revolution. It is a practice as old as barn-raising by the neighbors and the threshing crews which now do the cooperative work among neighbors. Rutzebeck's philosophy is simple. His scheme of organizing local units of reciprocal economy is wholesome. He has written a book out of a great deal of experience and a good deal of it is sheer technique which will be good for any local group trying to organize.

If you believe as Rutzebeck does—and most of us are apt to learn that the government cannot go on handing out relief without exhausting its own resources and also doing ultimate injury to people—you are ready to turn your attention to this book which grows out of a lot of experience in California in the organization of self-help societies. If you have read Upton Sinclair's book *Co-op*, you have become acquainted with Rutzebeck, for he is really the moving spirit in what happened in Sinclair's novel. Rutzebeck is now in residence at Merom Institute, Merom, Indiana, where he is writing and carrying on some local experiments.

The book is the exposition of a basic philosophy of mutual aid which has long been praised by philosophers. I commend the book to the consideration of national and local organizers of relief but I commend it still more to local neighborhoods which may have to face the question of what to do when relief fails.

ARTHUR E. HOLT.

The German 'We-Psychology'

CHARACTER, GROWTH, EDUCATION. *By Fritz Künkel. J. B. Lippincott Company, $3.50.*

FOR THE average layman unversed in the various trends of psychiatric thought, this book will be a difficult one to digest and appraise. According to the jacket blurb it is intended primarily for parents and educators, but its language is too technical, its style too involved, to find a ready popularity except among serious students of child psychology.

Dr. Künkel is author of many books on psychological aspects of character, four of which have been published in English: *Let's Be Normal, God Helps Those, What It Means to Grow Up*, and *Conquer Yourself*.

In this latest book the author develops his theory of the "we-psychology" and its relation to character, growth and education. He starts with the premise that infants are born with a "we-consciousness," an unconscious feeling of being a member of a community. In this theory Dr. Künkel is joined by Alfred Adler. Freud and his followers, however, believe that the newborn are completely egoistic.

Given Dr. Künkel's premise, the argument is developed by discussion of the so-called "primal we"—the mother-child relationship. This subliminal state, as far as the child is concerned, persists until something happens to make him discover himself as a person apart from his mother. Then there is a collapse of the "original we." It is usually a tragic occurrence for the dependent little child and its bearing on the child's future character and growth depends upon the way the break occurs and is handled. The horror of being alone, says Dr. Künkel, comes out later in character analyses of adults who were wounded when the original we-relationship was broken.

The period of discovery of the ego goes on until the eve of puberty and is normally followed by the "ripening we" of adulthood. During this transition period many children have difficulties, and Dr. Künkel discusses in some detail the conflicts of various types, illustrating his points with case

histories. There are, for instance, the extroverts and the introverts, pampered children and hardened children. The upward growth of a child at this period is characterized by its adaptation to the more or less egocentric world around him and his success depends on the degree to which he develops his capacity for bearing strain.

The "ripening we" relationship, according to Dr. Künkel, entails a subordination of the individual to the community. The development of this thesis impresses one with the harmony between it and the philosophy of the corporative state in the author's own country. "Man is a community being," he says, "a political animal. All development and all education is accomplished in corporate life, but the dialectic of the corporate life does not occur between the I and the You nor between the I and Mankind. It occurs between the individual and the group."

In speaking of education he says: "Not only must every single teacher rise superior to the philosophy of individualism, he must also overcome the unconscious egocentricity of his ostensibly social or national or Christian attitude."

"Psychoanalysis," the author states further on, in extenuation of his theory, "has restricted itself exclusively to the theory of an egocentric striving for pleasure. The capacity for the we and its possibilities for happiness have not entered the field of psychoanalytical research."

Perhaps this reviewer is all wrong, but through the maze of technical language I seem to detect a rationalizing of Mr. Göring's pronouncement that for Germans cannon are more to be desired than butter. If the we-psychology entered psychoanalytic research, perhaps the German nation could learn to eat cannon and achieve happiness.

DOROTHY WALTON BINDER.

Man and the Good Life

CAN HUMAN NATURE BE IMPROVED? *By F. E. England. Rich & Cowan, London, 3/6.*

DR. ENGLAND, lecturer in philosophy at the University of London and a Presbyterian pastor, is perhaps best known in America through his recently published and very substantial work, *The Validity of Religious Experience.* The book, *Can Human Nature Be Improved?* is addressed to everyman; and though very readable, the marks of insight and erudition are evident on every page. It contains nine chapters beginning with "Human Nature and Its Limiting Conditions" and concluding with "The Good Life." Unlike most popular expositions of modern psychology, which deal in the main with what St. Paul would call "the natural man," his place in the evolutionary process, his instincts and impulses and maladjustments, Dr. England treats of the whole of human personality, its nature and need. This is not to say that he neglects the contributions of the leading theories and methods of medical psychology in their relation to mental health. He treats these, and with admirable skill and clarity; but his is a peculiarly Christian contribution which only a competent theologian who is also a trained psychologist could make.

The author's treatment of spiritual difficulties, which includes well argued and illustrated chapters on spiritual conflict, right thinking, religious healing and achievement, revolves about his central thesis that "the enemy of the good life is the perversion of love," which inevitably results in the destruction of the harmony of man's inner life. Ultimately, concludes Dr. England, harmonious living depends upon spiritual vision.

This book will immediately be recognized as a work of genuine merit. The beauty of its style matches the wisdom of its message, and its teaching and homiletic value will be apparent to every reader.

HOBART D. MCKEEHAN.

Is God In All or Above All?

THE INDWELLING GOD. *By E. C. Dewick. Oxford University Press, $4.00.*

SUCH is the change in the theological situation that this book is now almost daring, where fifteen years ago it would have been part of the run of the mill. But divine immanence is now suspect and the dualists are having a heavy-scoring inning. The present volume takes a mediating position, more in the historic tradition, insisting that God is both immanent and transcendent; and the historic tradition it takes into account is the world-wide development of religion, though with special reference to Indian thought.

Since the author is principal of a college in the United Provinces in India, this emphasis is natural, but the Indian scene does present also the clearest example of stress on the immanence of the divine. A far too rapidly moving panorama passes in review the religions of India from the Vedas and the Upanishads to the Gita, the Buddhist and Jain offshoots and the later Hindu philosophy. The result is a schematic and rather mechanical catalogue of the various schools, with the conclusion that in Hindu thought as a whole monism tended to prevail, but with sufficient differentiation between God and the world to allow abortive attempts in the direction of theism, while the "depreciation of personality" and the "comparative disregard for the moral issues of life" constitute the general weakness.

In the West, Greek philosophy shows much kinship with Indian thought, but this is offset by the materialism of the earlier schools, while Judaism, Zoroastrianism and Mohammedanism are overwhelmingly transcendentalist despite the mysticism of the Sufis and the Jewish idea of the divine *ruah* or of the Philonic *logos.* When he comes to Jesus' teachings, the author interprets them as going beyond Jewish ideas by the assertion that the Holy Spirit, while not universally immanent, does come to the "children of God" who seek it.

The history of Christian theology shows the emergence of the doctrines of the incarnation and of the Trinity in the early period, but the shift from religious experience to ecclesiastical authority tended to distract attention from the problem. Since the ecumenical creeds said little on the question of divine immanence, a wide variety of views was permitted. The full effects of this in the Middle Ages are not very adequately treated, partly because the author overlooks the significance of the *analogia entis,* which has important implications, and partly because he ignores the whole problem of substance and accidents in scholastic thought. He shows, however, how the mystics stressed the indwelling of God. In the reformers, the Pauline emphasis leads to transcendentalism; and this comes to extreme statement in the later deism. From the Renaissance, however, came a Platonic influence which emphasized immanence—to the point of virtual pantheism in Giordano Bruno, in Spinoza and in some of the romanticists; while the theory of evolution and the idealist movement in philosophy both encouraged the revival of immanentism which took place in the nineteenth century under the Tractarian movement, the *Lux Mundi* group and the liberals.

The contemporary scene reveals the perennial struggle between the two emphases with difficulties clearly seen to arise for immanentism from the acuter sense of evil, of natural law and of individual personality, while the reaction against immanentism comes from such varied quarters as F. R. Ten-

nant's *Philosophical Theology,* Anglo-catholicism and Barthianism. Here the author has one of his best sections in which he appraises the future of Barthianism. Yet in a book in which Sankara receives two pages, Ramanuja three, Plato two and Aristotle one, there seems a lack of proportion in devoting twelve to Barth! (Whitehead, incidentally, receives not too honorable mention in one line where his "emergent evolution" is said not to "show much disposition to approach a Christian type of immanentism, or to find at the heart of things something that is not only living, but loving too"!)

From this survey Mr. Dewick concludes that there is necessity for "some form of immanentism" while there is also need for "some measure of transcendentalism"! The book closes with "some unsolved problems of divine indwelling," which include the inadequacy yet inevitability of spatial terminology, the nature of the evolutionary process, the stubborn fact of evil, and the relativism of a general immanence when applied to the incarnation.

The volume as a whole constitutes a useful introduction to the history of the problem, but its constructive section is weakened by failure of the writer to apply the analysis of "various modes of indwelling" at the beginning of the book to the examination of current thought. Had he concentrated on the systematic problems and then examined the history of immanentism in terms of basic issues rather than of verbal phrases, it would have lent both depth and focus to his treatment.

EDWIN E. AUBREY.

Logic and Personality

REALITY. *By Paul Weiss. Princeton University Press, $3.50.*

A STRAW may show which way the wind is blowing. Paul Weiss' book does that: but it is no straw. It indicates that in some localities, at least, the "winds of doctrine" are blowing a gale in the direction of the deeper metaphysical interests, or they would not have dropped into the laps of the philosophical reading public such a substantial piece of logical analysis and systematic synthesis as this.

The author, one of the ablest of the younger group of American philosophers, is associate professor at Bryn Mawr and was recently honored with a Guggenheim fellowship. His principal studies have been in the field of the newer logic and his work there has received recognition which has placed him on the advisory board of the *Philosophy of Science.* Since it is from research workers in this field that philosophy's latest headache, known as logical positivism, has been derived, it is particularly encouraging to find one of the younger members of that select company thus kicking over the traces and (to change the metaphor) wielding his weapons of logical analysis in defense of the rights of constructive philosophical thinking. As Professor Northrop says, in a note on the dust-cover, "this is a brilliantly original, systematic work in the grand tradition."

Professor Weiss does not attempt to tell us much, if anything, about the place of God in the universe, but he has much that is very important to say about personality. His world is individual and personal, through and through. "The universe is a disjunctive totality of individuals, concrete beings each altogether other than the rest. These individuals constitute an exhaustive set of alternatives which is, therefore, a necessary whole." At the same time, "the necessary existence of multiple individuals does not preclude the occurrence of concrete novelties." "Our universe . . . might contain a being which lasted forever and which had virtues not to be found in others. Such a being might be termed God." The traditional metaphysical conceptions of God, however, he rejects as neither logically demonstrable nor religiously adequate, but he is careful to note that these refutations do not refer to the God of religious experience and worship.

The book is written for philosophers, not for the general public, and its chief interest is for students of logic, to which subject the first half is devoted. It covers too wide a range to find space adequately to clinch its arguments at every stage. Its value is not that of a complete and thorough expression of a mature philosophical thinker, but that of a vigorous attack on the old problems by a fresh and keen mind, trained in the use of the modern weapons of logical analysis. The result is stimulating and certainly constitutes an important contribution at many points to the development of a realistic type of metaphysic which will be adequate to an understanding of the nature of personality, and the cosmic significance of its higher values, without resorting to the question-begging term, "emergence."

A. CAMPBELL GARNETT.

Books in Brief

WHAT A UNIVERSITY PRESIDENT HAS LEARNED. *By A. Lawrence Lowell. The Macmillan Company, $1.75.*

In a smooth and pleasing manner the president emeritus of Harvard draws on his own past as a university professor and administrator to supply the material for this book. Two main themes run throughout: what a university president's work entails, and how it can best be done. Perhaps the most interesting and valuable chapters of the book are those in which the author analyzes higher education in America today, comparing it with education in Europe in aim, method and achievement. Mild and mannered though the book is, it contains much matter for reflection, and commands respect as the work of a man who has himself experienced the things of which he writes.

LET THEM LIVE. *By Stewart H. Holbrook. The Macmillan Company, $1.50.*

The author relates graphically the story of man's inhumanity to man, particularly as it was manifested during the last century in the industries of America. Preventable accidents and needless deaths—in lumber camps, in steel mills, in coal mines, in the textile industry, etc.—are the materials of which his book is made. Horrible as are many of the incidents of which he tells, they serve vividly to illustrate his contention that industrial accidents are as revolting as they are unnecessary. He praises the work of the National Safety Council and quotes statistics showing the astounding decrease in deaths from work accidents in the United States which has followed the beginning of organized occupational safety. The last few chapters of the book are given over to a discussion of the perils inherent in our present-day automobile traffic and to an estimate of the ways and means being used and to be used in combating this threat to the lives of ourselves and our fellow citizens.

A DEMOCRATIC PHILOSOPHY. *By Wendell Thomas. Correlated Enterprises, $1.50.*

Wendell Thomas' announced ambition is "to clarify the goal and method of democracy through a study of John Dewey, Karl Marx and the classic Hindu philosopher Sankara." In his own way, each of these three philosophers supports democracy—Dewey, the liberalist; Marx, the socialist; Sankara, the scientific theist. The author devotes to each man one chapter, further subdivided into three parts: the man, his message, and an estimate. A concluding chapter entitled "Government by the People" attempts to synthesize the divergent viewpoints of the three philosophers and to

demonstrate the practical manifestations to be expected in the social world should their tripartite philosophy be adopted. The book is clear and direct in its exposition, while the author's judgments on the individual subjects seem unbiased and comprehensive.

ROOSEVELT AND HIS NEW DEAL. *By Stephen K. Bailey. Fact, Ltd., London, 2/.*

For English readers Mr. Bailey, a young American Rhodes scholar, has written this brilliant 91-page analysis of the New Deal from its inception to the autumn of 1938. First he presents the economic and political state of the nation in the years following the war and leading to the crisis of 1932. Then he traces the various measures introduced by Roosevelt toward "Recovery, Relief and Reform." He sees the President's program as an attempt "(1) to get the capitalistic system back on its feet; (2) to give government aid to those, especially the farmers and the unemployed, who had been forgotten under the old deal; (3) to reform the most flagrant abuses of capitalism in order to insure a larger degree of social and economic justice." Accurately, dispassionately and with amazing succinctness he reviews the work of each of the alphabetical agencies established to put this program into effect, and adds a brief chapter on our foreign policy and Mr. Hull's trade treaties. He concludes with an appraisal of the whole program as it has worked out thus far: "The recovery measures . . . and the reform measures . . . instead of working hand in hand as the President wished have worked at swords' points." Neither Democrats nor Republicans will officially endorse this little treatise—it is too objective and nonpartisan—but it sheds more light with less heat on our current political situation than most books five times its length. Young Mr. Bailey will bear watching.

WILLIAM AND DOROTHY, A NOVEL. *By Helen Ashton. The Macmillan Company, $2.50.*

Calling it a novel gives the author a certain freedom in the use of her materials and enables her with clear conscience to give conversations for which there could have been no reporter. But the story is that of William and Dorothy Wordsworth, and it keeps to the facts so far as the facts are known. It is no small responsibility for an author to undertake to create conversation for Wordsworth, Coleridge and Lamb, not to mention Dorothy herself, who was very much of a person. But none of them would need to be ashamed of the words Miss Ashton has put into their mouths. Dorothy, in particular, deserves to be brought out of the shadow into which she has been cast by her brother's brilliance.

ISAAC NEWTON, 1642-1727. *By J. W. N. Sullivan. The Macmillan Company, $2.50.*

Newton's intellectual powers must be judged not only by what he did but by the ease with which he did it. Driven from Cambridge by the plague when he was a student, aged twenty-three, he occupied himself pleasantly during the enforced vacation of eighteen months by discovering differential calculus, the composition of light and the law of gravitation. Probably no other ten men in the course of their whole lives ever made as great a contribution to scientific thought. That Newton never cared much for mathematics and preferred chemistry seems one of life's little ironies, and that he was given the post of warden of the mint by political favor as a sinecure and did hard and effective work in the office was characteristic both of the times and of the man. His interest in science waned by the time he had reached middle age. Religion became a more absorbing concern, and not only religion but theology. But the author whose very able posthumous work is here presented (he died in 1937) is more interested in Newton's science than in his theology, as everyone is. The popular and scholarly verdict cannot be reversed, even at Newton's desire. What he discovered about the chronology of the kings of Israel and his elaborations of the cosmological argument are of little present importance; but science cannot turn a wheel without using concepts which he originated.

A HANDBOOK OF DRAMA. *B Frank Hurburt O'Hara and Margueritte Harmon Bro. Willett, Clark & Company, $2.00.*

It is perhaps unfair to say at the outset that this is a highly entertaining volume. It was written to give instruction, not amusement. But diverting and delightful it certainly is, for no other reason than that Mr. O'Hara and Mrs. Bro are just naturally that way. They do not, therefore, sacrifice substance for charm. This is a practical handbook for students and teachers of drama, prepared by a very experienced teacher and director and a successful playwright. So much is condensed into so little space, without apparent crowding, that by the time the reader reaches the last chapter he is even prepared to believe that an enlightening survey of the history of drama, from Aeschylus to Thornton Wilder, can be put into forty-five pages—and it is.

Books Received

Latin America, A Brief History. By F. A. Kirkpatrick. Macmillan, $3.75. (To be reviewed.)

Types of Religious Philosophy. By Edwin Arthur Burtt. Harpers, $3.00. (Reviewed in this issue.)

A Strange Fellow and Other Club Papers. By Irving K. Pond. Privately printed.

Thomas Fuller's "The Holy State and the Profane State." Edited by Maximilian Graff Walten. Vol. I, Introduction, notes, appendix. Vol. II, Facsimile of the first edition, 1642. Columbia University Press, $7.00. (To be reviewed.)

The Strophic Structure of Hebrew Poetry. By Charles F. Kraft. University of Chicago Press, $1.00. The parallelism, or couplet structure, of Hebrew poetry has been familiar for many years to all students of the language and to attentive readers of the English versions. Indications of larger patterns have been observed, but these have not been adequately studied. Dr. Kraft, examining with particular attention the first book of the Psalter, has given what is probably the most thorough analysis of the structure of Hebrew poetry that has yet been produced.

Nationalism and Reform in India. By William Roy Smith. Yale University Press, $5.00. (To be reviewed.)

American Labor. By Herbert Harris. Yale University Press, $3.75. A very comprehensive and important study of both the history and the present status of organized labor. (To be reviewed.)

Medieval Panorama. By C. G. Coulton. Macmillan, $4.00. (To be reviewed.)

The Younger Venus. By Naomi Royde Smith. Macmillan, $2.50. This novel looks more interesting than important. It may need to be reviewed.

Health for Mind and Spirit. By W. L. Northridge. Abingdon, $2.00. (To be reviewed.)

The Science of World Revolution. By Arnold Lunn. Sheed & Ward, $3.00. (To be reviewed.)

Disputed Passage. By Lloyd C. Douglas. Houghton Mifflin Company, $2.50. (To be published Jan. 14.)

Germans in the Cameroons, 1884-1914, A Case Study in Modern Imperialism. By Harry R. Rudin. Yale University Press, $4.00. Timely as this study is, in view of the present German demand for colonies, it is no hasty improvisation to answer a current inquiry. The author has spent years in the study of the records and in residence in the Cameroons. He gives a very complete study of colonial policies, both governmental and com-

mercial, and of the results for the natives. His final estimate will not give a great deal of comfort either to the Germans who are calling for the return of their colonies or for those who would summon history to testify that they are not fit to have them. On the one hand: "The Cameroons was no economic asset to Germany . . . it never made Germany independent of other countries for important raw materials, it never attracted large amounts of German capital, it did not attract settlement by emigrating Germans." On the other hand, the government, though harsh, was generally deemed by the natives to be just. It would be impossible, on the basis of this book, to pass on the morality of Germany's colonial claims. After all, the present question of colonies must be answered with reference to what Germany is and was, not what she was and did before 1914.

CORRESPONDENCE

The Birmingham Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent in the mid-south writes fascinatingly but I am sure not very accurately about the Southern Conference for Human Welfare. Permit me as one of the minor sponsors of this great meeting at Birmingham to offer a few corrections.

It was perhaps the outstanding meeting of southerners to discuss southern problems since 1860, but it certainly was not the first. If the facts and ideas presented in the section on tenancy by such "academic theoreticians" as George S. Mitchell and George M. Reynolds were evidence of ignorance, then let the tribe of *ignorami* multiply indefinitely. A state director of rehabilitation among bottom-rung farmers, himself the son of a tenant farmer and a cool, practical man, stated that Mitchell was at his best in that speech—son though he is of a great university teacher and president, and grandson of one of the ablest scholars, preachers, teachers and seminary presidents the Baptists of America have had, John A. Broadus. Academic, perhaps; ignorant, no!

One of the most far-ranging and moving addresses of the conference was by Aubrey Williams, native Alabamian and assistant to Harry Hopkins. A thoughtful man said this speech alone was worth the trip from Carolina to Alabama. But your correspondent calls it "trial balloons on new spending." (Mr. Hamilton is right about Witherspoon Dodge, ex-preacher and C.I.O. organizer: the crowd did applaud his wrathful exposure of the mistreatment of mill operatives at Huntsville, Ala., by their Bourbon boss in Boston, Mass.)

"Ministers were conspicuous by their absence except for a few Episcopalians, Roman Catholics and Negroes." This bit of reporting, while truer than it ought to be, was doubtless in part due to the absence of clerical garb and saintly faces on the part of a certain proportion of us who were actually there. One of these "plain-clothes" men, Rev. F. Clyde Helms of Columbia, S. C., was a vice-chairman of the conference, led in prayer at the opening business session, and delivered a carefully prepared address before the section on race relations—an address which won warm public praise from Mrs. R. R. Moton of Tuskegee. Helms is a member of the Southern Interracial Commission and chairman of the social service commission of the South Carolina Baptist Convention. Half of the sponsors of the conference in South Carolina were Baptist preachers. Among the sponsors in North Carolina was another able correspondent of The Christian Century, Rev. J. H. Marion, Jr., a Presbyterian.

Your correspondent's report seems certain to leave the impression that a "handful of leftists" was the core of the protest against racial segregation in the seating of delegates. Not so, I believe. The disapproval of segregation seemed quite general, nor did it arise primarily from "police control of churches." For example, before it became clear that the ordinance would be enforced in churches as well as in the city auditorium, that distinguished publisher, Mark Etheridge of the *Louisville Courier-Journal,* had voiced his protest. From the chairman of the conference down to the grassiest grass-roots individual there were similar expressions. Among many to whom I listened, in four or five sections of the conference, almost the only opposition to such protests was voiced by a few Negroes—believe it or not—among them the president of Tuskegee. These, of course, spoke as friends of restraint and prudence, not as defenders of Birmingham's segregation ordinance. In keeping with similar motions or resolutions already adopted by various sections, the conference as a whole in its closing business session decided to hold its future semi-annual meetings in cities which do not require segregation.

Despite all these inaccuracies, I think Mr. Hamilton's picture of the conference is substantially a true one. He leaves no doubt on the essential point: it was a meeting of southern progressives who were little concerned with the avoidance of misrepresentation by conservative or sensational newspapers, men and women who had met to deal with real and great problems with forward-looking minds. Its outlook and temper were set forth compellingly in the opening address by that courageous and winsome educator and prophet, President Frank Graham of the University of North Carolina, as he spoke out for "helpless minorities and underprivileged majorities," with special emphasis on our treatment of the black man as the main test of our democracy and our Christianity.

Baptist Church,
Wingate, N. C. ERNEST C. KOLB.

American Guilt in Japan's War

EDITOR THE CHRISTIAN CENTURY:

SIR: It is heartening and to our credit that on every hand we hear expressions of horror at the inhuman treatment the Jews are receiving in Germany. Surely our sympathetic fellow feeling will result in finding for them a place of refuge with the right of life, liberty and the pursuit of happiness. With our almost limitless resources and superabundance of material things, this is the least we should do. Even though we should have to help them materially to get a start in life, would it not be more sensible and humane than plowing under crops and destroying food products to relieve our glutted markets?

On the other hand why are we so callous and indifferent concerning the treatment the Chinese are receiving at the hands of the Japanese? While Germany has tortured and slain her thousands, Japan has raped and slain her hundreds of thousands. Yet we spend millions of dollars for Japanese silk and sell to her scrap iron, oil and cotton, and thus assist her to carry on this wholesale heartless slaughter. As I see it, we make ourselves a party to this gigantic crime, this wholesale slaughter of the innocents. Can it be that we are so greedy and money-mad that a few millions has stilled the voice of conscience and dulled our finer sensibilities? Perhaps if Germany had to buy $300,000,000 of iron, oil and cotton from us to annihilate the Jews, we would be as indifferent to their extermination as we are to the slaughter of the Chinese.

I am persuaded that if we had the mind of the Master to any considerable degree we would long since have taken positive and effective action and prevented the unspeakable horrors of the Orient. But business *is* business and the only worthwhile reason for intervention is the open door, and this to us may be worth fighting for. There is no country that I prefer to this, but as an American citizen I blush with shame as I write these lines.

Oswego, Ore. ED BAKER.

A Missionary Dissents

EDITOR THE CHRISTIAN CENTURY:

SIR: A large number of ministers who "blessed" the World War, and helped recruit soldiers to help "save the world for democracy," have subsequently declared that they would never bless another war under any circumstances. It is for such that Sherwood Eddy writes in The Christian Century on "Must We Face

the War Problem Again?" He says: "We must rethink our position." "The church can do more to stop war than any other agency, but what should be the attitude of the individual Christian to war while it still continues?" The author does not definitely take sides, but says: "There is no demonstrable position that can be proved as the one and only right Christian attitude." "If we were Chinese in invaded China today. . . ."

It is true that missionaries who have gone to China under the marching orders of Jesus Christ have from the beginning of this conflict been behind the entire military movement of the Chinese government. Several have even frankly confessed that they have given up their pacifism. Chiang Kai-shek, after the fall of Hankow, has again declared, "We don't want peace!" and missionaries are backing him up in this resolve. Dr. Henry P. Van Dusen regards it as "China's Greatest Danger" at the present moment that she should be pressed toward a premature peace. (The Christian Century, November 16, 1938.)

A bulletin recently received from *Information Service,* published under missionary auspices, says: "Chinese resistance against Japanese invaders will continue. . . . No peace forced upon China and Japan at this juncture could endure. . . . Chinese communists would fight on forever." Then the author asks: "Will President Roosevelt and Mr. Cordell Hull stand by with folded hands while Britain, France, Italy, Germany and Japan snarl over the flesh and bones of China?" All this sounds very much like saber-rattling! Does the author want America to enter the fray, declare war on all these powers, and snatch China out of their hands? As if we could!

Enclosed with this bulletin published under missionary auspices is a pamphlet concerning "China's Unsung Heroes." One story contains these dramatic sentences: "We went over the top as our captain shouted: *Come on, let's kill!* . . . Besides cries of *kill, kill, kill,* all we could hear was the crashing impact of bursting grenades." And another story: "Obeying his father's dying wish, sixteen-year-old Lien-ying walked a good part of seven hundred miles to join the army in order to avenge the death of his father, who was killed by the Japanese in one of their daily bombing raids on Canton. . . . When the wounded man was brought home, he was on the point of dying. Seeing his son in front of him, he said with tears in his eyes: 'You are the only son I have, so I should not ask you to take unnecessary risks. But this shooting should not go unavenged. If you are not afraid, I wish you would join the army and kill some Japanese for me.' . . . The boy is now undergoing training in one of the recruiting stations and hopes in three months' time he will be able to go to the front to avenge his father's death."

How natural and fair enough all this seems to many people of this world. But oh, followers of Christ! Is there anything in your marching orders in the New Testament that justifies missionaries in thus cheering on the young Chinese soldier? Have we correctly interpreted the mind of the Lord? When Christ was dying did he tell Peter: "If you are not afraid, I wish you would kill some Pharisees for me!" Did Stephen ask that his death might be avenged? Did the apostles consult how the death of their fellow apostle James could be avenged? Did not Jesus say: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword"? Did he refer only to those who take the sword unjustly? Or was he speaking realistically of *all* who take the sword? Have the nations not found it so—the just and the unjust; the strong as well as the weak; the victorious as well as the vanquished; have not all suffered, indeed, perished by the sword?

I must here quote what George E. Sokolsky, a very good friend of China, said in the *New York Herald Tribune,* May 2, 1938: "Perhaps if we had not so busily encouraged the Chinese to believe that if they hated the Japanese it would please us, they would not today find themselves in this distressing war. Perhaps they would have compromised with the Japanese. For no matter what the outcome of the war, this will be true: millions of Chinese will have been killed and wounded, Chinese towns will have been looted, Chinese women will have been raped, Chinese children will grow up parentless, homeless, hopeless." This may make us missionaries squirm a bit, to think that our verbal encouragement is partly responsible for the sufferings of the Chinese people.

It is often maintained that there are greater evils than the sufferings and tragedies of war. So say the political leaders of the nations, who sit in comparative safety behind the lines, whose personal glory is dependent upon the winning of battles, or failing this, the holding back of the enemies' soldiers at a terrific cost of both their own young men and those of the enemy, who are the cannon fodder of the war. But for the millions of Chinese who have been killed and wounded, the Chinese women who have been raped, the Chinese children who are growing up parentless, homeless, hopeless, would a compromise with the enemy be regarded by them as more terrible than the sufferings and tragedies of war? "Not kings and thrones, but men: God save the people!"

Suppose the other side does not want to talk terms, and does not want to concede anything. *Then we must give in.* Chamberlain was confronted by that very situation at Munich. Nowadays in respectable society a brave man hardly dares to say one word in favor of that "cowardly and ignominious surrender" of France and England, which involved the "breaking of their plighted oath" to Czechoslovakia. Therefore the cartoonist McCutcheon puts before us a crazy man, locked up behind bars and in a straitjacket, with the "Four Party Munich Peace Pact" in his hand, and lying scattered on the floor around him are the "Hague Tribunal," the "Kellogg Anti-War Pact," the "League of Nations," the "World Court," and all the others. And here is the conclusion this crazy man comes to: "Well, sir, this is most confusing! I've worked it out by algebra and subtraction—and the answer is always the same —the world's most abused peace pact is the only one that ever stopped a war!"

Nearly four months have passed since the day when Chamberlain surrendered to the enemy at Munich. Think what would have happened if war had enveloped Europe, and bombs had rained on London and Paris, on Berlin and Prague. Now all is yet peaceful. True, Czechoslovakia has lost many fringes of her territory, but have the people suffered as they would have suffered if there had been war? Not nations and governments, but men! God save the people! Where would Czechoslovakia have been by now, after four months' fighting? At any rate, whatever is happening is being acted upon over the council tables and not on the battlefield.

May the example of Munich long continue to be followed, when powerful personalities meet for conference *before engaging in war.* Their decisions may not always please us: are we always pleased with the outcome of war? While Hitler may appear to have gained a material victory at Munich, the world has gained a moral and spiritual victory. The best use that Christian people can make of this truce of Munich is not to berate Chamberlain, as though we too were disappointed that a European war was postponed, but to regard this as possibly our last chance to consolidate the good will and love of peace which the people of the world feel in relation to one another, whatever may be the opinions of their rulers. Our supreme need is not for big armies and navies, but the mobilization of our moral and spiritual resources. This is particularly true while our supposed enemy, Japan, is still a great way off. Now is the time to cultivate good will toward the people of Japan, not to try to frighten them by our navies and air force.

Would that Chiang Kai-shek and Premier Konoye could meet even yet in Shanghai or in Tokyo to discuss a settlement in the Far East! And we wouldn't mind if Chamberlain, Mussolini, Hitler, Daladier and Cordell Hull should sit in on such a conference.

Chicago. HENRY HUIZINGA,
(Missionary on leave from China.)

Biographical Material Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing a biography of Louis Freeland Post, single-taxer, editor of the *Public* in Chicago, and assistant secretary of labor in the Wilson administration. Should any of your readers possess material relating to Mr. Post I would appreciate their communicating with me, at 5211 Second Boulevard, Detroit. All contributions will receive proper acknowledgment and will be returned immediately after transcription.

Detroit, Mich. STUART PORTNER.

NEWS *of the* CHRISTIAN WORLD

Refugee Problem Up to England

Baldwin Says Britain's Responsibility Is Primary—Becoming Accustomed to Totalitarian Technique

(Correspondence from England)

LONDON, Dec. 9.—Lord Baldwin made a deeply moving appeal for the refugees, Jewish and non-Aryan Christians. It is our custom to hear an appeal for the "week's good cause" on Sunday evenings; Lord Baldwin said that he was pleading for the "world's good cause." He spoke of the generous gifts which the Jews outside of Germany had made and would make. But this country has a peculiar responsibility, he said; owing to its geographical position it is the natural clearinghouse for refugees. Our people are awakening to the meaning of this call.

The Society of Friends, always the most mobile and practical of Christian churches —if "church" is a name they will permit— have their plans made. I received this morning their pamphlet. It is explained that £24 will provide agricultural training in the country for a boy in preparation for emigration; £40 would provide for emigration; 1s. a week would give pocket money for a refugee in training; 10s. for a young trainee; 12s. 6d. would provide the maintenance of a refugee in a land-training settlement; £1 a week for an adult trainee. But these particulars are designed for those who cannot offer hospitality to refugees. There will be, I believe, an eager response to the appeal.

* * *

High Lights of The Week

These are some of the events and emotions which stand out in memory, as the week is passed in review:

A general sense of relief that France had escaped from what might have been a disastrous division within its own borders.

A feeling of dismay when the Italian agitation against France began. Germany making a peace pact with France; Britain with Italy, and Germany and Italy in their one axis! We do not know where we are. But we are growing more accustomed to the technique of totalitarian states.

A general agreement with the declaration of the colonial secretary that the transfer of colonies "is not now an issue in practical politics." At once Mr. Amery fastened upon the ambiguity of that word "now." But no further interpretation was offered.

The discussion of the Sandys committee report did not become very exciting; but it was made clear that no attempt will be made to limit the freedom of members of Parliament through the application to them of the "Official Secrets Act." A special committee of the House is to inquire into the whole subject.

The government through the home secretary has indignantly denied that it has put pressure upon editors of newspapers. It is said by one good authority that alarm upon this matter has been overdone. "The Official Secrets Act," he adds, "is the only serious danger."

* * *

Religion in the Schools

A joint conference was held during 1937-38 to consider the place that religious education should have in our whole educational system. They have issued an important report. They declare that they have been moved by two considerations. First, they think it deplorable that the cause of Christian education should be injured by the controversies between Christian communions; second, they share a deep sense of the momentous importance of the Christian faith, and the necessity for securing adequate religious instruction concerning it. They urge that all educational authorities give instruction in the Christian faith its own place, and recognize it as "demanding reverent and intellectual study in the colleges and schools." Teachers should be equipped. A divinity degree course should be available in all universities. Many recommendations for the carrying out of the one supremely important concern are offered by the members of this authoritative group of scholars and administrators.

* * *

The Return from Spain

On Wednesday evening there was an immense concourse at Victoria station to welcome home the volunteers of every party who had served in the Spanish army. There were parents and friends on the platform who had said what they thought a last farewell, and now could welcome again the legionaries. When they had left the tram, the men lined up to listen to a few short addresses of welcome, one by the leader of the opposition, Major Atlee. Afterwards they marched to Kennington, and were carried thence out to the East End, where the Cooperative Society entertained them. On the following day the same society gave them an outfit of clothes.

There is no doubt that these men have the sympathy of the great body of workers in this country. The supporters of General Franco come from other sections of the community.

* * *

Notes of London Churches

It is welcome news that Dr. Soper is sufficiently recovered to take his pulpit again in Kingsway early in January.

There will be disappointment in London that Mr. MacBeath has not accepted the invitation to be minister of Christ Church, Westminster Bridge Road.

My friend Dr. Belden, after more than 11 years at Whitefield's, will shortly resign his charge and give himself to a task which is always near to his heart; he is always an evangelist, and always a fearless advocate of a Christian social program. He has worked with untiring zeal, and by his many services has made for himself a position in mid-London which it will be hard to fill. He will be in America preaching and lecturing next year.

EDWARD SHILLITO.

Church Federation Elects New Head

Dr. Truman Douglass Made President of St. Louis Council—Educator Urges Religious Teaching in Schools

(Correspondence from St. Louis)

ST. LOUIS, Dec. 20.—Dr. Truman B. Douglass, pastor of Pilgrim Congregational Church, was elected president of the Metropolitan Church Federation at the annual meeting at Jefferson Hotel Dec. 6. Dr. Douglass has been pastor of Pilgrim Church for the past three years and has taken his place as one of the younger and more aggressive liberal church leaders of the city.

Dr. Paul Scherer, of New York city, delivered the address of the evening on "Protestantism and the World Today." Declaring that the center of life is in the individual conscience, Dr. Scherer recommended a program stressing mutual fellowship and understanding; an evangelistic program for ministers, which would be a continuing agent for Christian thought with provision for conferences on preaching, theology and method; and constant meetings between racial groups and between groups of Christian business men and leaders of the church. The church, Dr. Scherer said, if it is to be successful in meeting the problems of life today, must see not masses but faces.

* * *

Strike Imperils Water Supply

A jurisdictional dispute between workers at the pumping stations of the city water works resulted in a strike which endangered the water supply. Emergency crews put to work at the various pumping stations were taxed to keep sufficient water in the mains. At one time the pressure became so low that hospitals, hotels, factories and other large institutions were unable to get water enough to meet their needs.

William Green, president of the American Federation of Labor, telegraphed the local union leaders to call off the strike. John Possehl, international president of the operating engineers' union, gave similar instructions. Mayor Dickmann took a firm stand against the unions and stated that the city would keep the water pumps going in the face of all odds and would oppose any effort to stop their operation. After several days of bickering the strike ended with a conference between the mayor and the labor leaders.

There is no question in the minds of many persons that this strike has done serious injury to the cause of labor. The newspapers, liberal and conservative alike, were unanimous in condemning a strike that would have endangered the lives of thousands had it continued.

* * *

Episcopalian Minister Dies

Dr. J. J. Wilkins, nationally known Episcopal clergyman who originated the clergy pension fund of his denomination in this

country, died Dec. 19 at the age of 91. Under his leadership the pension fund had reached $8,000,000 when he relinquished his office in 1914. From 1914 to 1924 Dr. Wilkins was rector of Grace Church in Kirkwood, and following his retirement in 1924 he was named honorary canon of Christ Church Cathedral. At the time of his death he was the senior clergyman in point of years in the Episcopal diocese of Missouri.

* * *

Propose Religious Instruction During School Hours

The instruction committee of the board of education recently approved a proposal of Superintendent Henry J. Gerling that pupils be excused from school at stated periods to receive religious instruction at places and by teachers designated by their parents. The proposal will be voted upon finally by the board of education. High school credit will be allowed under the plan. In making his recommendation to the instruction committee, Dr. Gerling said that the failure of spiritual forces, particularly those inherent in religion, has weakened one of the bases of our educational structure and thus hindered the attainment of our American educational goal.

* * *

And So Forth

The Armistice Day poll taken by the Peace Council of Greater St. Louis shows much sentiment against sending the armed forces of the United States to the aid of any nations in Europe or Asia which are victims of aggression. As to national defense, the proposal to use armed force to protect every part of the United States received the greatest number of votes.

BEN MORRIS RIDPATH.

STATE OF WAR PERMANENT UNLESS—

by LOUIS WALLIS

ALL Europe, and eventually America, is moving inexorably toward war unless timely readjustments are made in the direction of economic justice. Against this background is the tragedy of Premier Neville Chamberlain's tory imperialism inherited from a turn-coat father (the late foreign minister Joseph Chamberlain), who began by challenging the economic injustice which breeds war, but who deserted the cause of democracy, promoted the Boer War, and offered an alliance to the German Kaiser in startling forecast of his son Neville Chamberlain's accord with Hitler today.
(Includes a reprinting of the material formerly issued under the title "Safeguard Productive Capital.") *$1.00*

DOUBLEDAY, DORAN & CO., Inc.
14 West 49th Street • *Rockefeller Center* • New York

A Book for YOUR New Year

Frederick F. Shannon
writes that, of all books of devotion,

The Daily Altar "holds first place in our home." Here is his "sixfold Hallelujah Chorus of gratitude" for the book:

The Daily Altar has enriched our family worship. What a Godsend!
The Daily Altar has given strength for the day's task. What a boon!
The Daily Altar has expressed the reality of religion in clear, simple and sublime language. What a joy!
The Daily Altar has uncovered the inexhaustible mines of wealth in God's fair and far-flung dominion. What a treasure!
The Daily Altar has introduced us to many noble minds in the high service of religion. What a fellowship!
The Daily Altar has prepared our souls for definite communion with God. What a discipline!

NOW is the time to begin a year with *The Daily Altar*

THE DAILY ALTAR, by Herbert L. Willett and Charles Clayton Morrison, is available in two bindings: Cloth $1.00. Leather $2.50.

A WILLETT-CLARK BOOK

TVA Building Costs Debated

Minority Report Predicted from Congressional Investigation—Welfare Conference Stirs Opposition

(Correspondence from the New South)

NASHVILLE, Dec. 17.—Anyone who follows the proceedings of the congressional committee investigating TVA can guess with good assurance that there will be a minority report; the questions of the two reactionary members indicate that they can find nothing but fault. Dr. Arthur Morgan, to whom TVA owes so much for vision and planning, is giving them ample comfort. In his latest appearance he declared that power was being given away; he had no figures with which to prove this assertion, though of course no one who knows him will doubt his honest convictions.

One of the fighting points will always be on the question of allocating costs of construction between flood control, navigation and power. The power trust engineers want to charge twice as much up to power as do those of the TVA. The fact is that all the cost of building dams might be charged to navigation and flood control if the dam building is worth its cost for those purposes. The TVA engineers testify that the expenditure of $94,000,000 to complete the three great dams now finished will furnish power that it would have cost $66,000,000 to furnish under ordinary construction.

The law does not allow the federal government to construct dams primarily for the making of electricity, so if the dams are worth their cost for flood control and navigation, any allocation of costs that is made to power production is arbitrary; or at least nothing need be so charged except the difference between the lowest possible cost for navigation and flood control and the actual cost of the dams as built. On the other hand, unless the actual cost of private plants for power production is charged to TVA power no yardstick for private plants is furnished so far as the cost of wholesale power is concerned.

* * *

What Constitutes The Yardstick?

The fact is that the yardstick is not the wholesale cost of power but the cost of distribution, and the TVA does not distribute; what it does is to help cities get municipal systems and to make possible rural cooperatives where power companies have failed to provide, then to furnish wholesale power on condition that they charge the user a certain low rate. This rate runs on the average 40 per cent lower than the private utilities have been charging. In an effort to defeat TVA in Nashville the utility has cut rates three times. In Memphis, where a municipal system is being constructed, the power company has cut rates by one-third, claiming that equals TVA savings. When the old rates were fixed they swore they were based on cost.

* * *

A New Day Heralded By the TVA

Thus the battle will go merrily on until TVA construction is finished and the people

enjoy the new day it will bring. And it will be a new day because millions will have the boon of electricity who have not had it before and other millions will enjoy much more without any increase in their bills. Experience to date shows that those who have had TVA power from two to four years use twice as much at no increase in their bills.

In addition to cheap power the farmers will get cheaper fertilizer and that will be one of the great benefits to this region. The American Farm Bureau reports that one-fourth of the cost of this expensive necessity can be saved by using the phosphate concentrates that TVA is making by use of cheap electricity, with the farmer "mixing his own," and that the private companies now mix in, on the average, "fillers" that are without value but cost the user $24,000,000 annually. One can understand why the power corporations and the fertilizer trust are fighting TVA; and also why the pro-TVA candidate for state utility commissioner in Tennessee carried every county in the state, including those solidly Republican, and was elected by a majority double the large majorities which were given for governor and senator on the same ticket.

* * *

Repercussions from Human Welfare Conference

The major immediate repercussion from the great Conference on Human Welfare, held recently in Birmingham, is, as has already been reported in these pages, over the race segregation issue. The city commissioners bitterly resent the resolutions deploring their action in enforcing the city ordinance in the dramatic and forceful manner that was both embarrassing and offensive to the delegates, and have petitioned the Dies committee to inquire into the source of the conference's financial backing. Of course they intimate communistic influences, although there were only a half-dozen known communists among the 1,200 delegates. The Greater Birmingham committee, made up of representatives of the lunch clubs and the chamber of commerce, deplore the conference's action on the race issue.

* * *

Where Shall the Conference Meet Next Year?

The vote of the conference ordering that no future meeting should be held where ordinances segregating the races existed was taken in the midst of a good deal of excitement and some doubt whether or not all members favored it as passed. It would be passing strange if there were not many content with segregation on a biracial basis providing no discrimination as to equality of place and convenience was demanded. On the other hand some resent any segregation and would absent themselves if segregation were allowed at the next meeting. One prominent colored bishop left the hall at Birmingham declaring that "Negroes were made a fine substitute for Jews" and that "here was Hitlerism definite and pronounced." The question is, Where can the conference meet next year? President Frank Graham of the University of North Carolina declared that the south had in the Negro question the "test of democracy and the white man's Christianity"; he was elected chairman of next year's conference.

ALVA W. TAYLOR.

Turkey Mourns Kemal's Death

Passing of Great Leader Lamented by the Nation He Created—His Service Greatest for Democracy and Peace

(Correspondence from the Near East)

ISTANBUL, Dec. 4.—That tragic fortnight which began with the hardly veiled announcement that Ataturk was in a coma and ended with the apotheosis of his funeral will never be forgotten in Turkish history. Popular emotion rose daily, almost from hour to hour. On Nov. 10, the day of Ataturk's death, the people were stunned into silence. Then emotion swept back and, during the six days preceding the funeral, reached a rarely attained degree of intensity.

For three days, the Istanbul population filed past the catafalque in the former throne hall at Dolma Bahtshe Palace. Whoever could walk was there—men, women and children, people of every age, every race and every religion, none strong enough to hide his sorrow. One night, the pressure of over 100,000 people awaiting their turn to enter resulted in the death of 11 persons.

* * *

The Last March

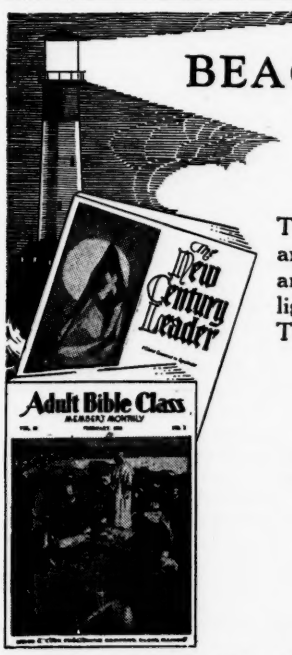
When the coffin, placed on a gun-carriage, was transported from the palace to the Point of the Seraglio, the hundreds of thousands who lined the way wept unrestrainedly. Before the coffin left the palace, prayers were said in the presence of Ataturk's nearest relatives. Torches lighted the night as the mortuary train advanced to Ankara. They were carried by peasants, many of whom had walked long miles to pay their last tribute to the "Father of the Turks." At Ankara again the population was allowed to march past the catafalque in front of the hall of the national assembly. Late into the night, they defiled bareheaded under a ceaseless rain.

Military detachments from nine nations and delegations from almost every country had their place in the funeral procession which took Ataturk's mortal remains to the Ethnographic Museum. Where is the man today who can command equal love and respect?

* * *

Kemal a Victor Over Victors

The most striking feature about Ataturk



BEACON LIGHTS
That Point the Way

ARE YOU USING THEM?

Thousands of Christian workers who do, are telling us that **The New Century Leader** and **The Adult Bible Class Monthly** steadily light the way to the finest Christian living. Truly they must be beacon lights of service!

THE NEW CENTURY LEADER—a three-in-one magazine for teachers, school officers, and all adult members of the school. It is a religious monthly dealing with Christian issues of the day; it is a source book of complete and specialized lesson material for all age groups above the Primary; it is a "how to do it" manual of Sunday-school plans that work. 64 pages each month. Single subscription, **20 cts. per quarter.**

THE ADULT BIBLE CLASS MONTHLY—especially for members of adult classes. It presents challenging, up-to-the-minute lesson material and covers every phase of class interest and activity. 40 pages each month. Club subscriptions (5 or more to one person), **13½ cts. each subscription per quarter.**

YOU — YOUR CLASS — YOUR SCHOOL SHOULD HAVE THESE BEACON LIGHTS

MAIL COUPON TODAY!

Order sample copies of either or both publications, details of half-price trial offer, and our free catalog containing everything for the Sunday school.

DAVID C. COOK PUBLISHING COMPANY
47-A LINCOLN STREET, ELGIN, ILLINOIS

Please send catalog and samples of your adult monthly publications along with details of the half-price trial offer.

☐ New Century Leader ☐ Adult Bible Class

Name .....

Address .....

City ..... State .....

..... Sunday School

DAVID C. COOK PUBLISHING COMPANY
47-A LINCOLN ST., ELGIN, ILL.

was that his stature never ceased to increase. Already great when he stood up victoriously against a victorious world, he became formidable as the years passed by, combining strength with wisdom, a sense of democracy and a genuine love of peace.

There were four main divisions in his life. In the first, which lasted till May 19, 1919, Mustafa Kemal Pasha, the hero of the Dardanelles, was known only by the very few. By July 24, 1923, Gazi Mustafa Kemal Pasha had transformed a defeated and crumbling empire into the small, but entirely independent state of Turkey. During the many years that followed Gazi Mustafa Kemal brought about internal unity in spite of the most powerful disruptive elements, and by his great reforms resolutely kept his westward course. In the fourth period, Kemal Ataturk, the "Father of the Turks," achieved internal material reconstruction, and a foreign policy which made Turkey the leading force for peace and stability from the Balkans to Afghanistan.

* * *

First Contact with Politics

His first real contact with politics may be traced to his visit to Germany early in 1918. At that time he was attached to the then heir to the Ottoman throne, Mehmed Vahidedine. He tried to gain the prince to his views, but the latter gave no definite response. When he became sultan a few months later, he decided that Talaat and Enver were the stronger forces and eliminated Mustafa Kemal by giving him a command in Syria.

The reason for Kemal's profound antipathy to Enver was that he considered Enver's actions too much those of a gambler. Kemal's enterprises, even the most daring, were always carefully deliberated beforehand. Thus he was able to profit by the errors of his adversaries and to inflict upon them both the military and the diplomatic defeats which led to the peace of Lausanne.

* * *

The Reformer of Turkish Life

In the war of independence, though faced with problems which would have been too much for anyone but him, Kemal had the cooperation of military leaders. The end of the war opened the hardest period of his life. Many of those who had been at his side were now against him. The proclamation of the republic, the abolition of the caliphate, the suppression of the sheriat, the introduction of the European headdress, the closing of the *tekkes*, the emancipation of women, the revolution in social entertainments, the adoption of Latin characters, the introduction of the Swiss civil code and of modern laws in general, the prohibition of polygamy, the change in the calendar, the substitution of Sunday for Friday as the weekly day of rest—all those reforms which now appear so natural to the average Turk were bitterly criticized and had to be applied as much by force as by persuasion.

Greater serenity, though overshadowed by the clouds of war danger, marked the last period of Ataturk's life. Internal reconstruction has advanced at an almost unbelievable speed. Turkish statesmanship leads the Near East. Ankara has become an important political center. Istanbul through the organization of her university has been progressing on the path of knowledge and learning.

* * *

Education for Democracy

To Kemal is owing the wonderful development in education. Never before had Turkey seen tens of thousands of children hurrying to school to absorb the learning made easy for them by the Latin characters. The Turkish army has become the largest school in the world, where the recruits are not only trained in the art of war but are taught reading, writing and the elements of hygiene.

No man wielding as much personal power as did Kemal was so imbued with democratic principles.

E. Gueron.

'The Church Universal whose cause is Niemöller's cause, must not forget him nor allow governments to forget him.'

Niemöller's Life Story—
From U-Boat To Pulpit

Niemöller's Sermons—
Here Stand I!

Each $2.00

ORDER FROM YOUR BOOKSELLER
or from the publisher
Willett, Clark & Co.
Chicago and New York

This unique Quarterly is now beginning its twentieth year of publication. It is being used by the adult and young people's classes in churches of 20 denominations.

The 20th CENTURY QUARTERLY

EDITED BY
THOMAS CURTIS CLARK

IN ASSOCIATION WITH
ALBERT BUCKNER COE
HERBERT L. WILLETT, JR.
JOHN R. EWERS, ROY L. SMITH
WILLIAM CHALMERS COVERT
and STANLEY I. STUBER

THE 20TH CENTURY QUARTERLY treats the International Uniform Lessons in fresh, interesting fashion. Note the department titles:

Clearing Up Difficult Points
At Grips With the Lesson
The Lesson Brought Down to Date
Pointers
The Lesson Forum
Prayer Thought
Daily Bible Readings

Ask for free sample copy.

The 20th Century Quarterly
440 S. Dearborn St., Chicago

Yule Dimmed by World Plight

Chicago Leaders Call to Realistic Service—Mayor Kelly Will Run Again —Ministers' Week Program

(Correspondence from Chicago)

Chicago, Dec. 26.—"You and I, if we will, can give a forward thrust to the spirit of understanding and good will this season," said Dr. Albert W. Palmer, president of the Chicago Church Federation in his annual Christmas message to the Protestant churches of Chicago. Cardinal Mundelein, recently returned from Rome where he officiated at the beatification of a Chicagoan, Mother Cabrini; Bishop George Craig Stewart, of the Episcopal diocese of Chicago; and Bishop Ernest Lynn Waldorf, of the Chicago area of the Methodist Episcopal Church, also released Christmas messages. The churches yesterday were crowded for Christmas services, pageants and cantatas.

* * *

Human Need at Christmas Time

But it is a difficult Christmas. This was recognized in both Bishop Stewart's and Dr. Palmer's messages. "Is our 'Merry Christmas' to be this year only a salute national, a self-congratulation good only in happy America? Do we close our eyes to reality, our ears to the world's agony?" asked the bishop. "Today," he went on to say, "we must face the brutal facts in the present international situation. But we must face them in the spirit of Christ, which incarnated justice and fairness, loving-kindness to men of every race and the stern rebuke of unrighteousness." Many hundreds of thousands, he pointed out, in China, Japan, Spain, Ethiopia, Russia and Germany will keep the feast of Christmas—if they keep it at all—"with joy triumphant over sorrow, with hope undaunted by tyranny, with faith victor over fears."

The truth of the bishop's statement was visualized for some of us who had an opportunity during the past week to attend a preview of "The March of Time's" new release on "Refugees of the World." The piled-up human misery, represented by the fleeing multitudes in China, the persecutions in Germany, the refugees in England, France and Switzerland, and especially the plight of the children, makes one's heart ache. Christmas expressions of good will must overreach racial and religious as well as national boundaries this year.

* * *

The Mayoralty Contest

The hope that Secretary of the Interior Ickes might be induced to run for mayor of Chicago has been disappointed. A socially minded group of citizens, led by Prof. Paul L. Douglas, organized a "Draft Ickes for Mayor Committee." Mr. Ickes gave the matter careful consideration, but finally replied: "After consultation with many, including the President, I am convinced that I can do more to help continue the New Deal by staying in harness where

I am than by going into this contest in Chicago." But the committee is being continued under the name "A Better Chicago League," and has drafted an eight-point program of civic reform including taking the schools out of politics, protection of civil liberties, squeezing the "water" out of traction valuations, better housing, more hospitals and better medical and nursing care particularly in the Negro districts, more adequate relief, honesty in city government, and the establishment of a state income tax.

Although Mr. Ickes won't run for mayor, the present incumbent, Edward J. Kelly, after much ballyhoo "urging," has announced that he will. Thomas J. Courtney, the state's attorney, also may. The Republican candidate will be Dwight H. Green, a prominent lawyer. The chief issue seems to be who shall control the patronage.

* * *

Taking the Schools Out of Politics

The first item on the "Better Chicago League's" program, to take the schools out of politics, is receiving such widespread support that one is encouraged to hope that something may be done. The Citizens' Schools Committee, the City Club, the Chicago Woman's Club, the Chicago Woman's Aid, the Chicago Teachers' Union, the Chicago Church Federation and many other agencies are working at it. But the resistance is terrific. And the reason is simple. There is a lot of money spent on the schools and there are a lot of jobs.

* * *

Holiday Meetings In Chicago

Among the organizations holding meetings in Chicago during the Christmas vacation are the American Association of University Professors, the American Church History Society, and the Methodist Episcopal College of Preachers. About 125 ministers from all sections of the country will gather for the last named meeting under the leadership of Dr. Allan McRossie, of New York.

* * *

Features of Annual Ministers' Week

Prof. John C. Bennett, of the Pacific School of Religion, is to be the Alden-Tuthill lecturer at the eighth annual Ministers' Week to be conducted by the Chicago Theological Seminary, Jan. 30 to Feb. 3. Dr. Bennett's topic will be "Current Theological Perplexities." The entire seminary faculty has been enlisted for special short courses, and a series of "Graham Taylor Memorial Lectures" will be initiated with Professor Holt, Miss Lea Taylor, Professor Merriam and Dr. Paul Hutchinson as the speakers.

* * *

Hearst Employees On Strike

Six hundred white collar employees of the Hearst papers, members of the American Newspaper Guild, are on strike in Chicago against what they describe as "intolerable and un-American conditions of employment." At a mass meeting in Orchestra Hall, Dec. 23, with Heywood Broun as the chief speaker, every variety of lawless union-smashing tactics was charged against the publishers.

CHARLES T. HOLMAN.

Facts of Election Frauds Bared

Dewey's Charges Before Grand Jury—State Church Council Plans Annual Meet—Religion Serves City

(Correspondence from Albany)

ALBANY, Dec. 20.—The attention of a very wide area was focused on this city during the recent political campaign due to charges of corruption made by the Republican candidate for governor, Thomas E. Dewey. The grand jury of Albany county has been summoned by Attorney General John J. Bennett, Jr., reelected on the Democratic ticket, to investigate the Dewey charges of election frauds. Leaders of the Republican-controlled legislature promise an additional investigation of other charges, such as tax assessments, graft and illegal gambling. We shall see what we shall see. It should be remarked that in all the talk the honesty and integrity of Governor Lehman were generally admitted.

* * *

United Thanksgiving Service Draws Crowds

The second annual Thanksgiving Day service of the city churches was held at All Saints Cathedral with Dr. Henry Sloane Coffin of Union Seminary, New York, as the preacher. A number of church choirs combined for the occasion. Although the streets were icy, the attendance exceeded last year's crowds by 250. The meeting was sponsored by the Albany ministers' association. This same association is responsible for the Holy Week noonday meetings in the First Reformed Church, the speaker at which this year will be Dr. Ralph Sockman of New York. Rev. George A. Taylor of St. Paul's Episcopal Church is president of the association.

* * *

Historic Church Being Rebuilt

The proposed rebuilding of the First Reformed Church is already in process. Workmen began about Dec. 1 to tear down the old church-school building. Sometime before summer the new religious educational and social church house will be completed. Of course, the historic auditorium of the stout two-steepled first church in Albany will not be altered.

* * *

First Presbyterian Church Has Notable Anniversary

First Presbyterian Church, of which Rev. Eugene Carson Blake is the minister, celebrated its 175th anniversary Nov. 13-20. The program of the week included a morning communion service on Nov. 13 and a community service that evening at which Dr. George A. Buttrick of New York was the preacher. Over 30 Albany clergymen were in the procession. Dr. Archibald Black addressed the church dinner Nov. 18. The closing service, Nov. 20, was addressed by Dr. Charles W. Welch, moderator of the Presbyterian General Assembly. At this service a number of memorials were dedicated as part of a general rededication of a rebuilt church interior. Seventy-five thousand dollars was raised for completely renewing and beautifying the sanctuary. On this occasion also pew rental was abolished.

* * *

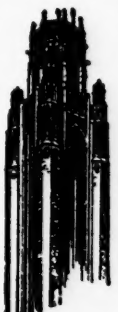
State Council of Churches Plans Annual Meeting

The New York state council of churches held its annual planning meeting at Trinity Methodist Church, Albany, Dec. 12, and made arrangements for the annual meeting of the council at the Hotel Ten Eyck, Albany, Jan. 16, 17. A mass meeting of all friends of the council in Albany and of delegates will be held the evening of Jan. 17. Plans were also made for a pastors' convocation at Syracuse University Feb. 2, with Dr. H. Paul Douglass as one of the leaders. The subjects to be discussed include preaching, pastoral counseling, religious education, missions and the ecumenical movement.

* * *

Taking Stock

The board of directors took stock of their progress as they listened to the reports of Secretary Wilbur Clemens and T. Basil Young, director of programs, and a long list



CURRENT THEOLOGICAL PERPLEXITIES

Will be the topic of the Alden Tuthill Lectures by Prof. John C. Bennett, of Berkeley, California, at our Eighth Annual Ministers' Week, January 30 to February 3, 1939. Nine short courses will be offered by our faculty each morning, and four afternoon forums centering around the on-going message of Graham Taylor. Send for folder.

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago

FOR CHRISTIAN LEADERSHIP

This interdenominational graduate school of theology is sought by men and women who plan to give their lives to Christian service. Thorough preparation for all types of church leadership. The faculty includes members of six denominations. Degrees offered are A.M., B.D., and S.T.M. Additional opportunities offered by Oberlin College of Arts and Sciences and Conservatory of Music. Catalog.

Thomas W. Graham, D.D., Dean, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

of recommendations of standing committees and divisions. For the second year in succession the regional conventions have more than paid their way. This year the five conventions enrolled over 4,000 delegates. The total receipts were $1,400 and the expenses $1,250. The present plan of one-day regional meetings in place of a state-wide convention of several days was begun in 1934. Rev. Ralph Williamson, successor to Dr. Mark Rich as director of rural work, had some interesting surveys to take up his immediate attention. These embraced sections of Oswego county and Herkimer county and all of Washington county. Rev. T. Basil Young reported a goal of 20,000 standard leadership training credits by 1942 as the state program.

The women's division is acting as an integral part of the state council. One of its projects is the state council booth at the state fair in Syracuse in September. Two new ventures in weekday schools in centralized school districts were reported, one at Hancock and the other at Marathon. The next state youth conference will be held in Trinity Methodist Church, Albany, Feb. 17-19.

* * *

Religious Education Council Serves City

The Albany City Council of Religious Education is engaged in a series of important services to the city. There are 831 pupils of grades 4, 5 and 6 enrolled in the weekday schools. These children are from 22 public schools. The vacation school enrollment was 706 in 10 centers. The Youth Institute registered 80 delegates and awarded credits to 59 young people. The council offers a feature event to the city Jan. 6 at First Presbyterian Church in the Festival of the Fine Arts in Religion by Prof. H. Augustine Smith of Boston University. This festival will be the introductory session of the Winter School of Leadership Education, beginning its classes in three centers the following week. Four courses will be offered at the Emmanuel Baptist, two at West End Presbyterian and two at Calvary Methodist churches.

GEORGE L. CUTTON.

What are the young ministers of America preaching about?

Dr. Lynn Harold Hough congratulates The Christian Century Pulpit on the fact that "it has given recognition to young men who are doing good work although they have not yet come to have a national reputation." The editors of the Pulpit have given the January number entirely to younger men. This issue is a

Young Ministers Number

Here are the titles of the seven sermons included:

"LET THE CHURCH AND CHRISTIANITY GET TOGETHER!"
"YOU CANNOT DODGE RELIGION!"
"THE CHURCH MUST LIVE ITS HERITAGE"
"THE UNBURIED DEAD"
"WHAT IS A CHRISTIAN?"
"THE WINDOWSILL OF HEAVEN" (a sermon on prayer)
"FEEDING THE FIRES" (a sermon on the inner life)

The editors think that this issue is one of the most interesting numbers to date. These sermons, it may be remarked, are evangelical, biblical—and modern.

This Young Ministers Number is of particular interest because it contains selected sermons from many manuscripts submitted without solicitation by the authors. It therefore represents the normal message and style of the younger ministers of today.

You will be interested in reading these sermons and discovering who their authors are. (Three of them minister to churches in large cities, the other four in smaller cities and towns.)

If you are not a subscriber, you may have single copies at 25 cents.
But—why not subscribe for the Pulpit for a year, beginning with this superlative issue?
If you are a "Century" subscriber—$1.00 for the year.
If you are not a "Century" subscriber—$2.00.

The Christian Century Pulpit 440 South Dearborn St. CHICAGO

Crowd Churches For Christmas

Festival in Praise of Tolerance Held at Labor Temple—Pacifists Face War Possibilities—Co-op Anniversary

(Correspondence from New York)

NEW YORK, Dec. 26.—Christmas eve rather than Christmas Day has now generally established itself as the popular time for going to church. Lutheran congregations may still crowd their churches at five o'clock Christmas morning. But most of the churches that have a Christmas eve service find that it draws more people than any of the services next day. This was true even this year when Sunday churchgoing habits reinforced the Christmas Day services. Trinity Church, as always, had throngs for its noonday carols. Three thousand residents of Bronxville and neighboring communities witnessed a pageant of the nativity. But the midnight services are most popular. People who go to church only at Easter are coming out for a late carol service and "midnight mass" offered by many of the Episcopal churches. St. Ignatius Church, probably the highest of this communion, printed in its parish leaflet a note that too many people were coming merely out of curiosity. It urged its members and others to come to the midnight service only after proper preparation. Otherwise some change in the service would have to be made. Roman Catholic churches were also crowded at the late hour at services lasting two hours or more.

* * *

Nativity Plays Offered

The WPA Federal Theater project put on an old-fashioned nativity play in front of the Cathedral of St. John the Divine. Similar plays were offered at other points in the city. Mrs. Hallie Flanagan said they were typical of religious and other drama of this enterprising and resourceful project in that 65 per cent of their productions supplement rather than compete with the professional stage.

* * *

Tolerance and Good Will

A. J. Muste arranged a "festival in praise of tolerance and good will" at Labor Temple on Friday night. Gustav Galk, regional director of the Union of American Hebrew Congregations; Harry McNeil, professor of philosophy at Fordham University; and George H. Richards, officer of the Brick Presbyterian Church and chairman of the board of Labor Temple, represented Jews, Catholics and Protestants. Talks were given in Yugoslavian, Russian and Italian by the Revs. B. Kanachky, J. Johnson and Albert Mangiacapra.

* * *

Sermons Stress Peace

Sermons featured the peace theme. At St. Patrick's, Nicholas Higgins urged the congregation to take as their example the forgiving attitude of the pope toward "the men who are trying to banish the Christ-child from the world today." Bishop Man-

ning urged the world to make "a complete surrender to the Lord Jesus Christ" and so banish "hate, intolerance and prejudice." John Haynes Holmes attacked the hypocrisy of nations which "pretend to be faithful to their religions of peace and good will and go on arming for war. Nazi Germany is at least honest in frankly getting rid of Christianity and turning to the bloody gods of the old barbaric days." Ralph Sockman warned his congregation against letting righteous indignation "descend to the level of personal anger" against Germany, Italy or Russia and so affront the Christmas spirit.

* * *

Pacifists Discuss War Prevention

Thirty young pacifists listened to Miss Day of the *Catholic Worker* and Evan Thomas, physician, brother of Norman Thomas and a conscientious objector during the last war, talk on what to do if war comes. Miss Day thought pacifists ought to develop some cooperative farms like those of the *Catholic Worker* so that their families would have a self-supporting community which they could join. Dr. Thomas prophesied that there would be no legal status for conscientious objectors and that they would all be at the mercy of the army. A. J. Muste, speaking on how to prevent another war, reviewed the situation and supported the proposal for a world economic conference, which Dr. Fosdick has also recently advocated. A youth section is to be added to the united pacifist committee of the leading pacifist organizations.

* * *

Rabbi Speaks at Seminaries

The first rabbi to tour leading Christian theological seminaries under the auspices of an interfaith group is Joshua Loth Liebman of Chicago. He was scheduled to speak during December at Princeton Theological Seminary, General Theological Seminary, Drew, Harvard, Cambridge, Union, Hartford and Colgate Rochester.

* * *

Cooperative Anniversary Celebrated

While churchmen were preparing for Christmas, cooperators were celebrating on Dec. 21 the 94th anniversary of the founding of the first consumers' cooperative store in Rochdale, Eng. The Cooperative League of the U.S.A. announced that the co-ops are the biggest business in England and did 1½ billion dollars worth of business last year. One person in every three is a member of Sweden's co-ops; one in every 15 in the world is a member of a cooperative. Last year in the U. S. 2,000,000 members did 500 million dollars worth of business.

BRADFORD YOUNG.

Presbyterian Monthly Discontinued

Financial considerations have resulted in the discontinuance of the monthly *Pageant*, which has been published by the Presbyterian Board of Education.

Disciples to Meet in Richmond Next Year

The 1939 international convention of the Disciples of Christ will be held in Richmond, Va., next October, according to announcement of the convention's executive committee.

Japan Foresees Peace in China

New Policy for Ending 'Incident' Being Formulated—Bill on Religions Will Recognize Christianity

(Correspondence from Japan)

YOKOHAMA, Dec. 3.—After 40 minutes' consideration the cabinet yesterday approved the estimates for the general accounts in the 1939-40 budget, a total of 3,694,752,000 yen, some 314,000,000 yen above that for this year. The finance department will take 35 per cent of the total, the navy 17.6 per cent, and the army 13.4 per cent. An additional special budget for the China incident is likely to go above five billion, according to press reports, as compared with 4,850,000,000 yen this year.

* * *

Improve Spiritual Mobilization

In line with the establishment of the "new order" in east Asia a fundamental reorganization to perfect the unity of the nation has been approved by an eight-minister conference. The premier will be president and the home minister vice-president of the central council. Provincial branches will be organized under the governors to convey the will of the people to Tokyo. Apparently this step is consequent on a desire for even better spiritual mobilization than prevails.

* * *

Pure Motives Will Operate in Peace with China

For the sixth time since the restoration of 1868 an imperial conference has been convened in the presence of the emperor to adopt a policy for "regulating relations with a rejuvenated China." The policy has yet to be definitely published, but Premier Konoe has indicated that speed in the use of force can hardly settle the present hostilities. Rather than an abrupt halt he foresees a prolonged dampening, followed by complete peace and order and the construction of a unified China cooperating with Manchukuo and Japan. When the government sees that the time is right it will petition the throne to decide that the China "incident" is over. All popular agitation for peace with "impure motives" is strictly forbidden by the police. The China affairs board is being established to facilitate progress.

* * *

Withdrawal From League Completed

Japan has now severed all connections with the League of Nations by withdrawal from 10 of its associated bodies, including the International Labor Office, the mandates commission and bodies dealing with opium. The league's correspondence office and the branch of the International Labor Office in Tokyo were closed immediately. This decision was made explicitly in retaliation for the Geneva decision to apply to Japan the sanctions clause of article 16 of the covenant.

* * *

Good Will between Berlin and Tokyo

No disposition whatever has been shown

Away FROM
CROWDED RESORT CENTERS
A select clientele chooses the Mayfair because it affords every opportunity for greater enjoyment of FLORIDA... its sun . . . its swimming . . . its sports. Ideally situated . . . On Lake Monroe (famous for Black Bass Fishing) in the sunny orange country. Every room with private bath in this modern hotel. Moderate rates. Details from—N. Y. Office, 11 W. 42nd St., LOngacre 5-2197.
HOTEL MAYFAIR
SANFORD, FLORIDA

Raise MONEY ...Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen
1837 Marking 102 years of service to the church and clergy 1939
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

"The City Temple Tidings"
Includes Sermon each Month by the Rev. Leslie D. Weatherhead, M.A.
Also Minister's Notes
Annual subscription $1.00, post free
Apply:
The City Temple, London, E.C.4
England

● Wanted: MANUSCRIPTS
New York Book publisher respectfully solicits worth while manuscripts for publication.
FORTUNY'S Publishers
67 West 44th St. New York, N. Y.

toward accepting mediation in the war with China and probably no approach from General Chiang's "local regime" will be considered unless it includes submission to the new Nanking and Peiping governments. Some observers think that the nazi government might accomplish something, but no matter what outside power or powers attempt to help, they will have to be disinterested.

Five good will messengers who flew this week from Berlin to Tokyo in a giant Condor plane in less than two days' flying time have thrilled the nation and cemented the anti-comintern pact even more closely. A cultural treaty with Germany has also been signed. Its immediate practical effect will be further exchanges of students and teachers, exhibits and other like projects.

* * *

Mobilization Law Clamps Down

While no head-on clash has been revealed a great deal has been said of the opposition of the finance minister, a Mitsui man, to the army-supported invocation of the article of the general mobilization law which would effect government control of the capital and profits of business concerns. He is reported to have said that further restrictions on the distribution of profits would make business men hesitate to undertake expansion. An imperial ordinance will furnish a compromise providing that any company now paying a dividend of more than 10 per cent will not be allowed to increase it; also that banks will not be forced to make loans. With the complete enforcement of the mobilization law, say certain papers, they may be asked to publish propaganda involuntarily.

This district has again experienced wartime drill against air raids. During short emergency periods all local traffic was halted and passengers had to alight and join pedestrians in seeking safety. Sales of gas masks are increasing.

* * *

Christianity Recognized in New Religions Bill

The Diet session this month will probably pass the religions bill of 37 articles which the department of education presents. The law will not in theory affect the individual's right to freedom of belief but will regulate public ceremonies and doctrinal propagation. It will function through recognized official representatives of organized groups so that small independent bodies may have to unite if they desire recognition. Some Buddhists are said to be opposed to the proposed regulation of funds received, which have in some cases been supporting head priests in affluence. History shows that four times such bills have been defeated. Compensations will be certain tax exemptions and other privileges not hitherto enjoyed, and Christianity will be recognized as one of Japan's three religions, it is expected.

* * *

Plan for Representing Korean Christians

In view of the fact that the National Christian Council of Korea has disbanded the council here has voted to try to link the Korean movement with Christendom in general and give it representation at international Christian meetings, its representatives becoming members of Japan's delegations.

J. Howard Covell.

Americans In China Active

Missionaries and Business Men Protest Japanese Depredations—America Seen as Aiding Japan

(Correspondence from China)

Shanghai, Nov. 25.—Missionaries and business men in China are discovering that they have more in common than they have sometimes thought. As Japanese aggression has driven various political parties into one another's arms instead of at one another's throats, so recent events have stirred the American Association in Shanghai to speak for a united American community in a manner which heretofore has been seldom possible. This association is not new, nor is it an affiliation of missionary organizations with the chamber of commerce. Its executive committee is a representative body elected by individual members of the American community. Last year it was presided over by a missionary doctor and at present the acting chairman is Bishop W. P. Roberts of the American Church Mission (Protestant Episcopal). This executive committee has included in its membership such American officials as the consul-general, the judge of the United States Court for China, the commanding officer of the marine corps, and usually the American members of the Shanghai municipal council. Its composition thus served to keep it out of politics.

* * *

Protest Jeopardizing of Missionary Enterprise

However otherworldly the church and its agencies supposedly may be, mission administrators and missionaries do have some property interests. They do not sit calmly by and watch a military force walk into a $2,000,000 university plant and hold it indefinitely. They do not gaze placidly upon the flames that devour their houses and dearest material possessions. They resent seeing soldiers turn their hospitals into brothels, their churches into stables and their schools into barracks, or the bombing of their refugee camps and Red Cross bases. These acts call forth the same kind of protest that comes when an American gunboat is sunk or an oil plant is shelled and machine-gunned. But these are by no means the most disturbing elements of a situation in which missions and business suffer together.

Their most earnest protest has been aroused by the jeopardizing of the whole enterprise in which they are engaged. The trader sees his opportunity vanishing as the invader establishes monopolies, closes the avenues of communication, censors all sorts of cable despatches, discriminates in every way known to the secular world. The missionary sees his institutions driven out and permitted to return only under impossible conditions, he sees his schools being controlled to the invaders' own ends, he finds his whole effort misrepresented and frustrated, and the vilest forces of commercialized vice turned loose against what he has been trying to do. Both groups look with concern upon what has happened in Korea and Manchuria, they watch the same processes going on in China, and together they call upon their constituencies in America to rally to their support.

* * *

America Seen as Aiding Japan

The missionary of course has another string to his bow. He is deeply concerned for the Chinese people and their nation. He resents the isolationist attitude that is willing to let the rest of the world go to pieces provided America can stay clear of the crash. He does not understand just why "one drop of American blood" is so much more precious than the streams of Oriental blood shed with the aid of American scrap iron and gasoline and the trade in cotton and silk. He is daily ashamed in the presence of his suffering Chinese friends who politely try to excuse his country—ashamed not so much at the little help that has been sent over to meet an overwhelming calamity as at the cupidity which sustains powerful lobbies to keep up the commerce and financial support that enables Japan to continue her ruthless warfare. Both the business man and the missionary are under obligation to demonstrate the superiority of the "goods" they have to offer, and with the present and future opportunities for their "business." They both see ominous signs.

* * *

Consult on Christian Work In Occupied Territory

A group of 60 missionaries and Chinese church workers met some days ago to consider possible cooperation or united planning with respect to Christian work in the section of east China now largely under Japanese military control. As in many such gatherings these days most of the talking was done by the American and British members of the group. For many reasons much ground has been lost in the recognition of Chinese leadership and there is a tragic tendency to bow the Chinese opinion out of missionary counsels and plans these days. Some of the sincerest and most sympathetic leaders from the West feel that the Chinese are too nationalistic to think in a truly Christian way. They therefore excuse their Chinese colleagues from taking responsibility in laying out the program for church work in the "occupied areas."

* * *

Continue Denominational Overlapping

The conference began with a series of statements from representatives of the several denominations as to what they had been able to do in this part of the country. A speaker who attempted to summarize their statements said that the controlling desires in formulating policy or procedure appeared to be (1) the recovery or protection of mission property, (2) the return to normalcy as quickly as possible, and (3) the maintenance of denominational loyalty. He pointed out that while there were frequent expressions of concern for the many people left in this area there was no apparent recognition given to the fact that three of the seven largest mission groups in China were to be found in the relatively small province of Kiangsu, nor that there have been no less than 22 Protestant Christian hospitals in this province while the next two provinces up the Yangtze river had not more than half a dozen hos-

Announcing

CHRISTENDOM

Winter Number, 1939

Articles

A Prayer for Nation, Race and Church — By Norman E. Richardson

God in History — By Ernest Fremont Tittle

The Meaning of Jesus for Modern Theology — By Nels F. S. Ferré

What Is the World Council of Churches? — By W. A. Visser 't Hooft

Kneeling Down Upon the Earth. *Verse.* — By Ethel Bunce Simonson

The Problem of the Christian Novelist — By Harold S. Watts

Our Next Task — By R. Newton Flew

The Field of Modern Theology — By Charles Clayton Morrison

A Baptist Looks at Church Union — By S. Arthur Devan

Lost. *Verse.* — By Edith Lovejoy Pierce

The Church: End As Well As Means — By John T. McNeill

The Church on Pilgrimage — By Clifford Ansgar Nelson

What the World Council May Mean for the Church in America — By William Adams Brown

Reviews of Contemporary Books

Can Tyranny Be Tamed? — John C. Bennett

Good and God — Herbert W. Schneider

The Eagle Tries His Wings — Charles Lytell

Dewey's Greatest Book — Henry N. Wieman

The Growing Literature of Christian Unity — H. Paul Douglass

Symbols Honest and Dishonest — Willard L. Sperry

Perilous Thinking — Edward S. Ames

Revelation Re-examined — David E. Roberts

A Reassertion of Divine Immanence — James B. Pratt

Contemporary American Civilization Reappraised — Eduard C. Lindeman

A Creed Expounded — Angus Dun

Christian Faith and Democratic Principles — Harold Bosley

New Light on the Pharisees — Donald W. Riddle

Commercial Broadcasting to the Bar! — Frank Kingdon

Berdyaev's Christian Philosophy — Charles S. Macfarland

Social Tension and Change — Arthur E. Suffern

New Testament History and Interpretation — John Knox

Two Major Battle Fronts — Clyde Eagleton

The Unconscious as Artist — Seward Hiltner

A Very Strong Number

●

Now on Press

●

Subscribe Promptly

CHRISTENDOM — $3.00 a Year. $1.00 per Copy

CHRISTENDOM
297 Fourth Avenue, New York, N. Y.

☐ I enclose $3.00 for which please enter my subscription to CHRISTENDOM beginning with the January, (Winter) 1939 Number.

☐ Enclosed please find $1.00 for which please send me one copy of the January, (Winter) 1939 Number.

Signed .....

Address .....

.....

NOTE: checks should be made payable to: "Christendom."

Published Quarterly by the

WORLD CONFERENCE ON FAITH AND ORDER AND UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

297 Fourth Avenue, New York City

pitals each. Thus far there has been no concerted program and in some of these devastated cities each denomination is attempting to return and rebuild its former program with little if any regard to what other denominations are doing.

* * *

Should Schools Be Continued Under Japanese Control?

Neither in the original meeting, nor in a smaller conference of mission administrators which was later called, was there any serious disposition to grapple with this sort of situation. The sense of denominational responsibility is so strong that there is reluctance to work along other lines. Even where the medical personnel and the hospital equipment have been largely wiped out, two denominational hospitals in one city are trying to open up independently of each other and each inadequately staffed and supported. The more lively discussion turned to the question of what school work can be conducted under Japanese authority.

The east China group did not look with approval upon the practice of the churches in north China where nearly all their schools are being operated in conformity to the requirements of the military government. A good many of the missionaries in this part of China believe that no formal education can be carried on where the activities of students and faculty are dictated by military overlords, where textbooks are "expurgated" and where curriculum and teaching are rigorously censored. Instead they favor various forms of daily vacation Bible schools, vocational classes, schools-without-textbooks, etc., that can be regarded as church activities rather than as educational institutions. They believe the powers that be are less inclined to interfere in this form of service to children than they are in the regular schools.

* * *

Chinese Restive Under Mission Policy

Among the Chinese Christian workers, however, there is much mistrust of these efforts. They detect tendencies already to drift into the old lines of work and to accept the *de facto* government with the Scriptural admonition to "render unto Caesar the things that are Caesar's." They see signs of compromise wherever Chinese schools have been run under Japanese dictation and suspect some missionaries and some teachers in "occupied territory" of operating schools to prevent the soldiers from using the buildings or to avoid being out of a job. Such suspicions are not without foundation. They resent the use of funds contributed for relief work in the perpetuation of these schools and the implication that the carrying on of mission traditions and institutions under the guise of "preaching the gospel to the needy" is quite as important as supporting the national resistance by noncooperation with the Japanese militarists, or as ministering to the youth who have fled to what is still "free China."

JEREMY TRASK.

Australia Bans Magazines Sold Freely in U. S.

Determined to put a stop to the flood of indecent American magazines pouring into that country, Australia has drawn up new customs regulations banning not only "indecent, obscene or blasphemous works or articles," but also "literature which in the opinion of the minister, and whether by words or by picture or partly by words and partly by picture: (a) unduly emphasizes matters of sex or crime; or (b) is calculated to encourage depravity." Seventy-two magazines published in America will be excluded by the new regulations.

Miss Lester Makes Good Report Of Japanese Christians

Muriel Lester, writing in an English publication, states that many young Japanese Christians sent with the military forces to China are deliberately choosing death rather than take active part in the war. "They go through their training so as not to bring disgrace on parents and ancestors, but when they leave Japan, when they embark for the China coast, they bid a final farewell to their best friends, declaring they will never see them again. It is not a matter of the fortunes of war, of the chance of life and death. They will surely die, because they surely will not kill. They drop their rifles at the first order of fire, and they are shot themselves."

Seventh Day Adventists Expand Missionary Activities

At the annual conference of the world council of Seventh Day Adventists an appropriation of $4,534,984, an increase of $189,984 over last year, was set aside for missionary activities during 1939. Adventist missionaries now use 714 languages in their work, an increase of 65 over last year.

American Quakers Aid Spanish Families

The American Friends service committee will distribute 60,000 barrels of flour to the families of both sides in war-ridden Spain. Farmers have been appealed to to give their surplus wheat to the committee that it may be used to feed the starving people of Spain.

Rosenwald Fund Makes Report

During the two-year period covered by its recent report—July 1, 1936, to June 30, 1938—the Julius Rosenwald Fund paid out $1,558,326. Most of this amount went for rural education and the education of teachers. Conspicuous features of the fund's present programs are fellowships for Negroes and for white southerners who wish to work on some problem distinctive to the south.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Artists and Models Abroad

(Benny, J. Bennett) (Para) Rollicking farce about penniless American theatrical troupe in Paris, which rich heroine and father join because Benny mistakes girl for damsel in distress. Incredible adventures but good fun. New feature—Jack gets girl! Lavish fashion show sequence.

For A: Very good of kind. For Y: and C: Entertaining.

Christmas Carol

(Reginald Owen, Gene Lockhart) (MGM) Fine screening of Dickens that is Dickens, done with dignity and truth in character, action, dialogue and settings. Tempo slightly fast at times and one or two Hollywood "effects" are the only flaws in otherwise excellent film.

For A: Very good. For Y: and C: Very good.

Flirting with Fate

(Joe E. Brown, Leo Carrillo) (MGM) Absurd concoction, waste of Brown. Vaudeville trailer-troupe, stranded in Paraguay (!), and burlesque Spaniards in "comedy" of pie-throwing grade. Desperate tries for laughs—mud, ink, two-man bull, jail, firing squad, even risque bits—but few laughs.

For A: Stupid. For Y: and C: No value.

Gangster's Boy

(Jackie Cooper, Robt. Warwick) (Monogram) Return of wealthy notorious ex-racketeer father brings problems and unhappiness to fine son, honor student preparing for West Point, who has been ignorant of father's past. Slow-moving, sentimental melodrama but good character values. Convincing performance by Jackie.

For A: Fair. For Y: Rather good. For C: Probably good.

Prairie Moon

(Gene Autry, Tommy Ryan) (Republic) Usual western stuff, with Autry singing and elementary acting. Somewhat original in bringing west three very tough-mug city kids who steal picture with their supreme impudence, rough-house antics, gutter English, making fool of all the adults.

For A: Mediocre. For Y: Hardly. For C: Decidedly not.

Say It in French

(Milland, Bradna) (Para) Frothy, sophisticated comedy of complications. Hero and French bride keep marriage secret to help his family out of financial difficulties, she masquerading as maid while he pretends engagement to wealthy girl. Forced situations, some in bad taste. Ridiculous chase at end.

For A: Inane. For Y: Unsuitable. For C: No.

Spring Madness

(M. O'Sullivan, L. Ayres) (MGM) Light, amusing, rather enjoyable comedy of college youth. Despite some farcical exaggerations, wholesome serious underlying romantic element. Clever dialogue, smartly produced, well acted except for Burgess Meredith's overdone eccentric role.

For A: Good. For Y: Good. For C: Doubtful interest.

Trade Winds

(Fredric March, J. Bennett) (U. A.) Unique, clever detective-murder-mystery with philandering hero-detective chasing love, liquor and supposed murderess-heroine around the world. High comedy by Ann Sothern as drunken secretary, and Bellamy as dumb detective. Deftly sexy throughout.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Best Recent Films for Adults:

Swing that Cheer	Men with Wings
Dark Rapture	Just Around the Corner
Listen, Darling	Breaking the Ice

Best Recent Family Films:

The Great Waltz	Stablemates
Young Doctor Kildare	A Man to Remember
The Shing Hour	The Young in Heart

'HERE IS THE ANSWER FOR A CONFUSED GENERATION on the problems of moral and religious conduct,' says the *Churchman* of

Write Your Own Ten Commandments

By Bernard E. Meland

● The *Churchman* continues: "It is Prof. Meland's thesis that today's youth is not immoral, only confused and vaguely dissatisfied. If we cannot accept the decalogues of other days, it is high time we write our own commandments, and this book tells how to do it.

"The second part of the book contains Prof. Meland's own code, and it is full of insights into the richness of creative living. Such concepts as 'Keep a Growing Edge,' 'Cultivate Mutuality' and 'Commit Yourself to the Supreme Reality' will find a responsive chord in the hearts of modern men.

"The book deals honestly with such problems as vocations, sex, hobbies and God and there is deep religious feeling in the command that we must be both *holy* and *healthy.*"

$1.50

'A MAJOR CONTRIBUTION TO RELIGIOUS THOUGHT,' says the *Christian Advocate* of

The Growth of Religion

By Walter M. Horton and H. N. Wieman

● "These two able scholars are intent on finding and stating a philosophy of religion that will better express modern thought about man and his relation to God than has been done by either German or British thinkers. Prof. Horton surveys the world's varied religions in the effort to arrive at a satisfactory definition of religion that shall be adequate for every type of religious thinking. Prof. Wieman begins there and seeks to expound the New Naturalism or Theistic Naturalism, which he believes to be the most adequate statement of modern man's religious living.

"Educated laymen as well as trained ministers and scholars will find profit in almost every one of these 500 pages."

$5.00

The Religious Book Club

in its latest Bulletin recommends four WILLETT-CLARK books

The Preparation and Delivery of Sermons

By CARL S. PATTON. The Club commends it in these words: "Dr. Patton does not deal in vague generalities but gives specific and direct answers which are in the minds of all ministers. . . ."

$2.00

City and Church in Transition

By MURRAY H. LEIFFER. "What is happening today to the church in the medium-sized city? Here is the most authoritative answer that has appeared."

$2.50

The Acts of the Apostles
In Present-Day Preaching

By HALFORD E. LUCCOCK. "Imaginativeness, originality and freshness characterize the volume."

$1.50

Vesper Dramas

By MARCUS BACH. "Each of these plays is deeply religious. . . . All are simple and capable of presentation by amateurs."

$2.50

The long story of the Jew

The Jew through the Centuries

By Herbert L. Willett

"Dr. Willett writes not only from the fullness of ripe scholarship, but also with profound understanding of the Jewish people." *Rabbi S. Felix Mendelsohn*

"An honest, able attempt to delineate the position of the Jew in the pattern of the ages." *Christian Register*

"This book will stand for years as the chief authority on the history of the Jewish people." *Presbyterian Seminary Alumni Review*

"A scholarly and just appraisal of the historic Jew." *Jewish Journal*

"He who would know the race which gave the world the Redeemer and the prophets should acquire this book." *Religious Book Club*

"An amazing story!" *Topeka State Journal*

TIMELY!

$3.00

Willett, Clark & Co. 440 S. Dearborn St., Chicago

Cokesbury Good Books—January 1939

—GAIUS GLENN ATKINS—

Christianity and the Creative Quests

The confusions and contradictions of our own time, observes Dr. Atkins, are due to the fact that we have lost sight of our proper goals. Dr. Atkins' ripened conclusions upon what the great seekers wrote and said and thought, and upon how their quests are related to the Christian way and faith, point to the lodestars which continue to draw humanity onward.

The Chapters: "Man Born of Desire, Cometh Out of the Night." Prophet's Quest for the Will of God in History. The Quest for Intellectual Integrity. The Quest for Moral Integrity. The Quest for Deliverance. The Quest for Authority. The Quest Loses Direction. The Unfinished Quest. $2

—FRED EASTMAN—

Men of Power -- Volume III

This third volume of Dr. Eastman's fascinating series contains "sixty-minute" biographies of the sagacious and versatile Benjamin Franklin, the philosophic Ralph Waldo Emerson, the prophetic George Fox, and the scientific Charles Darwin. Freshly and invigoratingly the author describes and evaluates each man's heredity, cultural and national background, friendships, habits of work, adversaries, and philosophy of life. $1.50

Vol. II contains the life-stories of Francis of Assisi, Leonardo da Vinci, John Milton, and Oliver Cromwell. $1.50

Vol. I contains the life-stories of Thomas Jefferson, Charles Dickens, Matthew Arnold, and Louis Pasteur. $1.50

—JAMES REID—

Why Be Good?

"This is a helpful discussion of the various aspects of a great problem—the problem of the good life—which is always with us."—*Manchester Guardian.* In twelve chapters the author builds up the case for *real* goodness. Along the way he faces the contentious issues of our day, bringing his reader to see that no one can live for long on the spiritual capital of others.

The Chapters: Behind the Question. Why Not Do as We Like? The Blight of Moral Skepticism. Where Do Our Ideals Come From? Conscience and the Moral World. "Why Callest Thou Me Good?" Moral Sincerity and the Authority of Christ. The Christian Spirit and Individual Completeness. The Christian Spirit and the Home. The Christian Spirit in Society. Do We Need Religion in Order to Be Good? How Be Good? $1.50

—ROLLO MAY—

The Art of Counseling

A significant contribution to materials and methods of counseling technique. Dr. May effectively uses the works of outstanding psychotherapists—especially Adler of Vienna, under whom he studied—and concrete illustrations from actual counseling interviews. The book will prove specially helpful to ministers, educators, social workers, any others who would help individuals meet their personality problems. It explains "how to gain and give mental health."

The Chapters: The Source of Personality Problems. A Picture of Personality. Empathy—key to the counseling process. Practical Steps. Reading Character. Setting Up a Counseling Program. Confession and Interpretation. The Transforming of Personality. Ultimate Considerations. Personality of the Counselor. Morals and Counseling. Religion and Mental Health. $2

● *Write for Complete Spring Catalogue!*

—TOYOHIKO KAGAWA—

Meditations on the Holy Spirit

"Until one has a clear consciousness of the Holy Spirit, one's religious life is a faltering victory." Thus writes Kagawa in deeply devotional vein, discovering to his readers the manifestation of the Holy Spirit in the lives of Christ, the Apostles, and others who have relied upon its power to do the humanly impossible. Translated by Dr. Charles A. Logan, this book is Kagawa's first in three years in the English language.

The Chapters: The Holy Spirit Promised by Christ. The Holy Spirit Revealed in Christ's Life. The Holy Spirit Revealed in the Acts of the Apostles. The Holy Spirit Revealed by Paul. The Holy Spirit and Prayer. The Holy Spirit Dwelling in Man. The Holy Spirit as Truth. The Holy Spirit as Comforter. The Holy Spirit as Sanctifier. The Spirit-Filled Life. $1.50

—WILLIAM M. ORR—

The Fingerprints of God

These fifty well-told story sermons concern the fascinating wonders of the *Heavens,* of the *Earth,* of the *Trees,* of *Leaves* and *Boughs,* of *Flowers* and *Seeds,* and of *Small Creatures.* Presented simply, in language and thought-forms that children can readily understand, the stories help to answer questions not only about nature but also about God.

Some of the Story Themes: The Aurora. The Stars. The Rainbow. Flying Clouds. God's Storehouse. Tree Rings. Deep Roots. God's Artists. The Yucca and the Moth. Winter Houses. Two Butterflies. The Strength of an Ant. Working Birds. $1

—WILLIAM C. SKEATH—

His Last Words

Rich in preaching and devotional material is this book of sermonic meditations upon the last words uttered by Christ in his earthly ministry—*the sayings from the Cross.*

The Sermon Themes: The Watch at the Cross (introductory). The Reach of Divine Mercy. The Eternal Sympathy. A Spiritual Thirst. Jesus and the Penitent. The Darkness of Moral Despair. The Perfect Sacrifice. A Childlike Trust. $1

Coming Soon!

CHARLES S. BRADEN: The World's Religions—A SHORT HISTORY

No other book tells in so few pages so much that is relevant about religions—the origins, the founders, the development and sacred literature of the great faiths. $1.50

KARL RUF STOLZ: Tricks Our Minds Play on Us—MENTAL HYGIENE FOR THE PLAIN MAN

In telling us *why we are what we are* Dr. Stolz shows how to rescue ourselves from the mental quirks which make us miserable. $2

EVERETT S. McCLELLAND, M.D.: Religion from the Bleachers

The frank, interesting, and representative impressions of religion today—by a physician-scientist. "A contribution to modern religious thinking," commends a prominent minister. $1.50

For the Teachers of International Uniform Lessons

Peter and His Lord

by *CLARENCE E. MACARTNEY* contains 21 chapters uniquely rich in teaching materials for the first quarter 1939 lessons. $1.75

COKESBURY PRESS Nashville, Tenn. At Your Bookstore!